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THE PROBLEMS OF PSYCHICAL RESEARCH

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EXPERIMENTS AND THEORIES IN THE REALM OF THE SUPERNORMAL

BY

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"THE COMING SCIENCE," "THE PHYSICAL PHENOMENA OF SPIRITUALISM" "DEATH: ITS CAUSES AND PHENOMENA" (JOINTLY), "EUSAPIA PALLADINO: AND HER PHENOMENA," "PERSONAL EXPERIENCES IN SPIRITUALISM," ETC.

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TO

MY WIFE

IN LOVING APPRECIATION

PREFACE

In the following pages I have dealt chiefly with the *mental* or psychological phenomena of psychical research, and have not touched upon the "physical" manifestations to any extent. The book is mostly theoretical and constructive in tone; and, because of its speculative character, it may, perhaps, prove of value to future psychical investigators. It represents the author's conclusions after several years' experimentation; and, in a field so new as this, scientific hypotheses and speculations are assuredly helpful—indicating the road we must travel, and the possible interpretation of certain facts, which have been accumulated in the past, as the result of years of laborious research. I believe that practically *all* the phenomena of spiritualism are true; that is, that they have occurred in a genuine manner from time to time in the past; that they are supernormal in character, and are genuine phenomenal occurrences. But as to the further question: "What is the nature of the intelligence lying behind and controlling these phenomena?"—*that*, I think, is as yet unsolved, and is likely to remain so for some time to come. I do not believe that the simple spiritistic explanation—especially as at present held—is the correct one, nor one that explains all the facts; for I believe that the phenomena are more complicated than this. Nor are the ordinary psychological explanations at present in vogue adequate to cover them. The explanation is yet to seek; and the solution will only be found when a sufficient number of facts have been accumulated and the various explanatory theories have been tested,—to see which of them is really adequate. My hope is that the present book may help

to accomplish this result by supplying a little in both directions!

A word, finally, as to the necessarily slow progress which has been and is being made in the study of "psychics." As this objection is often raised, I cannot do better, perhaps, than to quote an admirable passage from Prof. William James (*Memories and Studies*, pp. 175–76), where he says:—

"For twenty-five years I have been in touch with the literature of psychical research, and have had acquaintance with numerous 'researchers.' I have also spent a good many hours (though far fewer than I should have spent) in witnessing (or trying to witness) phenomena. Yet I am theoretically no 'further' than I was at the beginning; and I confess that at times I have been tempted to believe that the Creator has eternally intended this department of nature to remain *baffling*,—to prompt our curiosities and hopes and suspicions all in equal measure, so that, although ghosts and clairvoyances, and raps and messages from spirits, are always seeming to exist and can never be fully explained away, they also can never be susceptible of full corroboration. . . . It is hard to believe, however, that the Creator has really put any big array of phenomena into the world merely to defy and mock our scientific tendencies; so my deeper belief is that we psychical researchers have been too precipitate in our hopes, and that we must expect to mark progress not by quarter-centuries, but by half-centuries or whole centuries."

In the present book, I have endeavoured to show why this must necessarily be so; also to indicate the manner in which the subject may be studied in order to arrive at definite knowledge at an earlier date than might otherwise be possible.

H. C.

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THE PROBLEMS OF PSYCHICAL RESEARCH

I

SCIENCE AND THE SUPERNORMAL[1]

WHEN one undertakes to write or speak upon the subject of "psychical research," one is always in danger of shipwreck to one's reputation—and one has to sail with all the skill and care that a natural level-headedness and common sense can avail between the rocks of Scylla and Charybdis—the Scylla of Credulity and the Charybdis of Scepticism. One is as fatal as the other; both are a block to further progress. We wish, really, to sail between the Pillars of Hercules and on into the Unknown Sea, until, perchance, we catch a glimpse of the Isles of the Blest—of Immortality!

For if, on the one hand, we err on the side of credulity, we immediately draw upon ourselves the charge of incompetence, and even insinuations of being unbalanced mentally, or else a poor observer, or, finally, of being in league with the medium! On the other hand, if one is unduly sceptical—if one doubts and hesitates, and demands strict and stringent tests before he finally yields consent to the reality of the phenomena he sees—then, forsooth, he is blamed for obstinacy, stupidity, refusal to see what is before his eyes—conceit in setting up his opinion in the face of that of men and women his superiors, perhaps, who

[1] Portion of an address delivered in 1911 in New York before the "Society for Applied Psychics."

have in the past yielded consent to the reality of the manifestations. But, as William James so aptly said, "We all live on an inclined plane of credulity, and let him whose plane tips neither in one direction nor in the other be the one to cast the first stone!"

Every science must have its beginnings, which seem at the time weak, useless, and ineffectual. Let us not forget the experience of Galvani, who, when he was conducting his first experiments upon frogs' legs, was laughed at by the learned and unlearned alike, and called "the frogs' dancing-master." "Yet," as he pathetically said, "I know that I have discovered one of the greatest secrets of nature." And to-day we know that his experiments are classical, and have given us a knowledge of the phenomena of *Galvanism*. Similarly, Galileo. When he wished to prove the rotation of the earth, and the fact that the sun, moon, and stars were stationary, and did not revolve round the earth, as taught in his day, he begged his contemporaries to place their eyes to his telescope, and see for themselves. But they would not look, "for fear of being convinced." Science and theology of his day said that such facts were "impossible," and hence they could not possibly exist! . . . No matter *what* the evidence may be, if men do not want to believe a thing true, we cannot force them to believe it. We believe to be true that which we wish to believe true, and we disbelieve what we do not wish to believe true. This may sound paradoxical, even erroneous, but if put to the test it will be found to be true nevertheless.

We witness the same mental attitude, the same scoffing scepticism, in our day; we have by no means outgrown it. Were you to tell someone that it is possible to boil water containing ice without melting the ice it contains, he would probably laugh at you for a fool or politely insinuate that you were lying, and yet this is a very simple

little experiment in physics which any chemist would explain to you in a moment. If we turn to the history of hypnotism (or "mesmerism" or "animal magnetism," as it was then called) we find that its early exponents were laughed at for their pains, and branded as frauds and humbugs, and their subjects as "hardened rogues"; yet, as we know, hypnotic suggestion is now recognised as containing tremendous therapeutic value and power—rendering possible painless dental and surgical operations of all kinds; while, as a means of exploring the human mind and curing bad habits and vices, it stands unsurpassed as a regenerative agent of the first rank. Hypnotism is to-day utilised by the medical fraternity in many of our greatest institutions and hospitals, and its value is well known. Here, then, we have an example of a revolutionary truth suppressed and scoffed at as "humbug," whereas, as a matter of fact, it is of the utmost value. I believe that the case is very similar with psychic phenomena of all kinds. These too are true, but they are discredited without a hearing and without investigation, just as hypnotism was but a few years ago. Professor Schiller, of Oxford University, called psychical research "the Dreyfus case of science"; it has never received a fair trial in an open court, before an impartial tribunal. Let that be once done, and we shall see that here too is a great truth, that here too are phenomena of the utmost value and significance to science and to humanity.

I have just said that every science appears petty and of small account in its inception. During the early years of its growth progress is slow and indefinite; many false steps have to be taken before the final, glorious goal is reached. We must remember that more than 2000 years of work were necessary before the discoveries of the past few years in physics were possible, and during all that period, and especially at the very beginning of the study,

many false theories must have been advanced, and many apparently ridiculous experiments made in an attempt to unravel the Mystery of the Universe. So we must not forget that this question—this science of psychical research—is yet in its veriest infancy—little more than thirty years old; for it was not until the year 1882 that the first organised and systematic attempt was made to investigate these problems and ascertain how much of truth there might be in any of them. In that year a group of thoughtful men met and formed the nucleus of the Society for Psychical Research, whose influence is to-day far-reaching, and, to all thinking men and women, of the very greatest significance and importance. I shall dwell upon these results very shortly; for the moment I wish only to emphasise the fact that we cannot, in the present embryonic stage of the investigation, hope for more than crude and imperfect results—for facts, alas! too few and ill-observed to warrant our adhesion at all points; for theories ill-digested and premature, as must needs be the case in the present stage of our Science. Let me quote one example to illustrate our present difficulties:

To my mind the recently-published communications, supposedly coming from Professor William James, do not in the least resemble messages which would naturally come from him, but, on the contrary, clearly point to their terrene origin—in the subconscious mind of the medium who gave them. It is probable that the medium who gave the communications was perfectly honest; the messages were not consciously originated. They simply originated in his subconsciousness, and were the product of his subliminal imagination.

In the first place, such "exhortations" as those published, and said to come from Professor James, have been obtained in the past over and over again through hundreds

of mediums, and the present "messages" do not differ materially from scores of others which have been received, and which every student of psychical and spiritualistic literature has read over and over again. There is nothing in the messages received especially typical of the mind of Professor James; on the contrary, the numerous slips of grammar and the stilted style are directly contrary to his own simple language. Professor James was, as I happen to know, infinitely bored by the kind of "messages" received; he had no "use" for such "high-flown" language, and whenever he saw it, it was to him a sign of subconscious activity, and a proof, more or less positive, of the *absence* of spirits! I saw and discussed the facts with Professor James some years ago when I went to Boston, and had my sittings with Mrs. Piper, and know his attitude of mind towards such communications well. It is hardly likely that, after expressing himself so emphatically against them in life, he should turn round and use precisely the same language after his passage into the other world! He would be the first to see, with the wonderfully clear mind he possessed, that such messages, so far from proving his identity, would be the very ones which would make real students of the problem decide, in their own minds, that he himself had nothing to do with such "communications," and that they originated solely in the subconscious mind of the medium.

Then, again, the slipshod manner of speech, and the way of slurring over difficulties is absolutely unlike James; while the general character or content of the messages is utterly unlike anything the great psychologist would have said. Anyone who knew him well must feel this. Everything is indicative of the fact that such messages represent only the imaginings of the medium's mind. Thus:

"I thank you for your generous expressions . . ."

Truly, one is here reminded of the slang saying: "I thank you for them kind words!"

In short, in weighing the evidence presented, and in considering the general nature of the communications received (and put forward as coming from Professor James), I cannot but recall the words of Professor Theodore Flournoy, when he wrote: "[Such communications] . . . can just as well be attributed to the hypnoid ramblings of the medium—this ethico-religious rubbish, this indigestible conglomeration either of Biblical passages, mutilated or repeated *ad nauseam*, or fragments of masonic eloquence, or the rags-and-tatters of theosophical conferences, or banal, long-drawn-out exhortations on charity, on spiritual perfection, &c. And I prefer to consider the automatic utterances as the product of the remnants of sermons, and other discourses of the like, absorbed by the subconscious mind during periods of distraction, rather than believe that they are the discarnate endeavouring to reveal to us their highest instructions, in a state of torpor and confusion truly desolate!"

This, at least, is the attitude of mind which most appeals to me in considering these so-called "spirit communications." And I must insist that no critical student of these problems could attach any great weight to the evidence so far presented, or consider it other than the ramblings of the medium's subconsciousness.

But true as this may be, should such a state of things continue to exist? Should we not rather determine to unravel this tangled skein—to ascertain what may be true and what false in this obscure region, where so much is asserted to occur? Perhaps I cannot do better than to quote here the words of Professor Henry Sidgwick when he said, in his first presidential address before the Society for Psychical Research:

"We are all agreed that the present state of things is a scandal to the enlightened age in which we live. That the dispute as to the reality of these marvellous phenomena—of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses be true—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on—that so many competent witnesses should have declared their belief in them, that so many others should be profoundly interested in having the question determined, and yet that the educated world as a body should be simply in the attitude of incredulity."

These words were first spoken more than thirty years ago; but they are as true to-day as they were then. An ever-growing host of investigators—otherwise sane and sensible, apparently—are testifying to the reality of these facts; the great mass of humanity feels the importance of the outcome—in the present state of anarchy and schism within the churches—and yet, in spite of these facts, in spite of the enormous mass of evidence now accumulated—in spite of the rapidly-increasing number of adherents to this cause—there is still a state of utter incredulity, and even bitter opposition, by the majority of persons, who either do not or will not take the trouble to inquire into the actual facts—being so prejudiced against the subject that, like the theologians in the days of Galileo, they will not apply their eyes to the telescope of reason, "for fear of being convinced"! At the present stage of the world's history, it is true, *they* are the majority and *we* the minority; they are the giant Goliath and we the stripling David; but even then, if we remember the tale, "it was not safe for the Goliath of authority to stalk forth into the field of debate without a risk that a little pellet of reason should pierce the

thickness of his skull and put an end to his pretensions." Let us enter the field, then, and boldly throw down the gauntlet to our opponents, and see who is the better man!

There exists, I know, a bitter opposition to these subjects in many quarters, but it is often hard to see why. I myself have known many such persons. These individuals fairly "froth at the mouth" whenever the words "spiritualism" or "psychics" are mentioned. I have in vain attempted to discover the real reason for their animus. I cannot stop to analyse this mental attitude, or reply to their criticisms at the present time; but I shall merely say that they are altogether untenable and unjustified when analysed. Moreover, they are founded upon a misconception of the facts; it is just as easy to be scientific in the investigation of thought-transference or trance mediumship as it is in the analysis of table-salt or the sounding of the ocean's depths. In science the attitude, the method of investigation, is everything, the subject-matter nothing. The *facts* of science are constantly changing; the *method* never.

The object of this long preamble has not been in vain if I have succeeded in impressing upon you the fact that there is here a field for legitimate study; if I have in any way shaped your minds into a sufficiently receptive attitude to receive and perhaps believe in the "possibility" of the facts I am about to lay before you. Those of us who have spent a number of years in the investigation of these phenomena have encountered many strange things; and unless they are led up to by a gradual series of facts of greater credibility, they will probably be rejected as impossible or incredible at once and without further inquiry.

To mention a few of these:

A number of striking experiments seem to indicate in the strongest manner possible that, in addition to our

physical body, we possess another body of the same shape, composed of a sort of etheric or semi-fluidic substance, which has given rise to the supposition that it is composed of matter of a different degree of density or solidity than the matter we know. The nature of this etheric body—the "spiritual body" of St. Paul—is not known; but many experiments have beeen conducted in an attempt to detach it from the physical body, and with some apparent success. It is presumed that this body survives the shock of death, and that it is the seat of consciousness—or at least that consciousness is somehow connected with it. If such a theory were true, it would help us to explain many difficult facts—cases of apparitions at the moment of death; cases of so-called spirit photography; cases of clairvoyance at a great distance; cases in which the "soul" has apparently left the body and returned to re-animate it—remembering its journey into the other world; these and many equally strange manifestations would find a ready explanation were such a body found to exist. For, in such a case, we should only have to assume that the etheric and the physical bodies became in some way disjointed and severed, and that this etheric body was seen or photographed at a distance during its absence from the body. The figures seen in so-called "haunted houses," "ghosts," and even the supernormal knowledge so often imparted in *dreams*, might readily be explained on such a theory—which is, as you will see, not so very far removed from reason and physical science after all.

Have we any proof that such a body exists, other than that offered by the experiments themselves? There are a number of facts tending to prove it, of which I shall enumerate a few.

In some experiments which I have conducted, I have succeeded in (apparently) severing the two organisms by

means of hypnotic suggestion while the subject was in a deep trance, and the independent existence of this "astral" or etheric body seemed to be proved by phenomena of sensibility and motility. (I am at present stating only the appearance of the phenomena, it must be remembered; we shall come to their theoretical interpretation later.) Thus, after the inner body has been to some extent loosened, I have pricked this body, with a needle, and, though the prick was some inches distant from the surface of the real, material body, the subject, nevertheless, felt this prick as if it were on her real body. I pricked the surface of the etheric body, that is, distant some six or eight inches from the material body; but, by a phenomenon known to psychical students as "repercussion," it rebounded or reacted upon the material body in such a way that the subject felt the pricks actually on the material body itself. Experiments of this character have been conducted on a large scale in France, and are known as "exteriorisation of sensitivity," or the sensation of pain and feeling.

Of course the question has been raised: Are these phenomena what they appear to be, or are they the result of suggestion pure and simple? Reading the accounts of others, it is always easy to say "suggestion"; but when one witnesses the experiments himself, they are far more convincing, especially when great care has been exercised to prevent all suggestion of a nature which would be likely to influence the mind of the subject. Many experimenters, who have a full knowledge of suggestion and the rôle it plays in such phenomena, have declared that it is insufficient to account for the observed manifestations; and although the question is by no means settled, we may, perhaps, assume for the moment that such phenomena are what they appear to be, and are not the product of suggestion. Leaving for

the future the ultimate decision, let as assume, then, that these exteriorisation phenomena are genuine, which I think we are all the more entitled to do when we take into account the next class of phenomena, which are, in my estimation, undoubted.

I refer to the phenomena of "exteriorisation of motivity," as they have been called—phenomena, that is, in which the vital energy of the medium is in some manner projected beyond the periphery of the body, in response to suggestion, or at the request of the sitters—in some cases a hand and arm being seen to issue from the medium's body and again recede into it after the production of a movement. Such phenomena certainly seem to indicate that a portion of the etheric body of the medium is liberated, and, extending outward in space, is capable of moving solid objects at a distance; hence we have here movements of objects without contact, and other physical manifestations of a supernormal character, such as those manifested by Eusapia Palladino, and other mediums of a like nature. And this brings me to the case of Eusapia.

As you will remember, this medium has been investigated for more than twenty years by noted savants in Europe; and nearly all of them have testified that, while the medium will trick whenever the opportunity is given her to do so, she nevertheless possesses remarkable powers—powers which have never been explained. Year after year went by; an ever-growing number of scientific experts testified to the reality of these unheard-of marvels; but the case was never explained. In 1908 the Society for Psychical Research delegated a committee of three of its most sceptical investigators to study this medium in Naples, men who were known to be thoroughly familiar with the tricks of the professional medium, and also amateur conjurors; men, in short, who would be

the most unlikely to be taken in by the tricks of this medium, whose methods of attempted trickery were well known to them from past reports, and for which they were on the constant lookout. . . . I had the honour to be one of that committee; the other members being the Hon. Everard Feilding and Mr. W. W. Baggally, of England. In November and December, 1908, we held a series of ten sittings in our own rooms in the hotel, under conditions of perfect control, the result of which was to convince us all that genuine phenomena of a remarkable character *did* occur—phenomena which no system of trickery could account for; and we published our report in the *Proceedings* of the English Society for Psychical Research. I may say that my own conversion was contrary to what was generally expected, and to what I myself expected.

On my return to America in 1909, I thought constantly of our investigation, and the importance of the facts, if true; and I conceived the idea of bringing Eusapia to the United States, so that the American savants might have an opportunity to see and test her powers, just as those of England, France, Germany, Russia, Italy, and other European countries had done. I believed that it would be a burning shame to let so interesting a case as this slip by without any serious attempt to investigate her claims upon American shores; and it was because of this that I brought her to this country, and arranged a long series of sittings, which were attended by members of our Society and by others, and finally by a small group of scientific men at Columbia University.

The results of some of these séances are well known. Eusapia was discovered in fraud, and the report spread broadcast that she was nothing but a clever trickster. This is doubtless the impression which the majority have

to-day; but it is an entirely false impression, and I am to-day still as convinced of the reality of her remarkable powers as ever; in fact, far *more* convinced of them than when she came to this country. In spite of her fraud, she can yet produce genuine phenomena, and those who have seen them do not for a moment doubt this. Only, when she is tired out, exhausted, and these phenomena fail to appear, she will invariably endeavour to reproduce them by fraudulent means; and herein lay her undoing. At many séances given by her during the end of her trip here, Eusapia was so tired out from numerous previous séances, that she was unable to produce any genuine phenomena of note, and those she did produce were largely fraudulent. Naturally, the result was an unfavourable verdict; but this does not preclude the fact that, under better conditions, she can also produce genuine phenomena which have astounded everybody, and have never yet been explained. I have seen many of these in good light, and when all possibility of trickery was out of the question. I base my belief upon these undoubted manifestations, and not at all upon those dubious phenomena which occur in the dark, and which might easily be explained by fraud, if only the medium had one hand free.

The impression is general, I am aware, that this medium was merely caught in trickery, and that her pretensions are "exposed." Nothing could be more erroneous! I still believe as implicitly as ever in her genuine and remarkable powers; in fact, more so than ever, since I have observed her phenomena at a greater number of séances since she first came to this country. To my mind, the majority of her manifestations are absolutely proved beyond question. I say this because I have over and over again seen phenomena occur in the light, when we did not at all depend upon our sense

of touch to tell us whether or not the medium released a hand or a foot, and with it produced spurious phenomena. It could be seen by everyone present that she did nothing of the kind.

But was she not caught in trickery? Certainly she was—the same trickery she has been known to practise for a quarter of a century, and which she will always resort to if she is not prevented from doing so. Like all mediums, she will cheat whenever the chance is afforded her to trick her sitters. But if she is prevented, you will get genuine manifestations.

I do not offer my word alone in support of such statements. The savants in Europe, who worked with Eusapia for years, all have stated that she will defraud; and her methods of trickery were well known to them, just as well as to the *soi-disant* American scientists, who rediscovered it with so much pomp and *aplomb!* It had all been known before! Nothing new was brought to light by the investigation here. She tricked; but she can also produce genuine phenomena. When she is tired out and exhausted, nothing happens; on the contrary, when she is well and full of energy, marvellous manifestations take place. Only those who have seen both the good and the bad séances are competent to judge; and those who have seen both are, without exception, unanimous in their statements that some, at least, of her manifestations are undoubted.

Contrary to the general belief, I had no "axe to grind" in bringing Eusapia Palladino to America. I made nothing out of her trip; and my sole desire was to have her phenomena established beyond doubt. Is it likely that, if I wished to gain notoriety or make money, I should have invited magicians to see her séances, and left her entirely in their hands—to find out all they could about her—for the sake of, and on behalf of, science?

I myself have been very sceptical regarding mediums in the past—and, indeed, am so still. In spite of the fact that many of the phenomena with which psychic investigation deals are, to my mind, established beyond question, the "spiritistic" interpretation is, I think, not as yet thoroughly established. Further, much fraud exists in this field—as every competent investigator knows; and one must always be on his guard against this. Some years ago I stated my belief that fully 98 per cent. of these manifestations were fraudulent, and I have not had reason to change my belief since. I can duplicate practically all the so-called "tests" offered by mediums—such as slate-writing, materialisation, mind-reading tests, &c.; and they are not unfamiliar to me. On the contrary, I have often made myself cordially disliked by the spiritistic press by my exposures of mediums, and, if anyone cares to investigate this point, he will see that I have never been other than an extremely sceptical investigator. During the year and a half that I worked with Professor Hyslop, in the office of the American Psychical Research Society, I investigated for him most of the cases of so-called "physical phenomena"; and never saw one which I considered genuine; all were fraudulent! My reports in the "Journals" and "Proceedings" of the Society will show this.

I mention these facts only to show that even if individuals are sceptical and familiar with trickery, there are certain phenomena which nevertheless appear to them genuine; and I believe that anyone who investigates these problems long enough and carefully enough will come, at some time, across phenomena which cannot be explained by any of our known laws. Often we see an intelligence operative which is certainly not that of the medium; and this intelligence states particulars

which the medium could not normally have acquired. These facts are beyond question. But as to the interpretation of these facts—that is another question! Spiritists naturally say that the spirits of the departed instigate these messages. Other investigators adopt other interpretations. That is the great question which confronts us in psychic investigation to-day—the nature of the intelligence behind these phenomena. Is it a spirit? Is it the subconscious mind of the medium? Is it some lying intelligence? Or is it something different from all of these—as to the nature of which we can only guess? Future investigations will, it is to be hoped, show which of these theories is correct. At present we can only experiment, study, and wait.

But as to the other type of facts with which we deal in such investigations, the "physical phenomena," I believe that we have here a field for study which looks far more promising, and from which we may hope to obtain definite results in the near future.

In the first place, such phenomena are more easily intelligible than the mental manifestations; more in line with the average life of the man-in-the-street. In the second place, they are more easily proved—or disproved! Doubt cannot exist so long here as in the other case.

Now, although so much fraud exists in this field, I believe that the organisms of certain individuals possess remarkable properties, the nature of which we are only just beginning to recognise. And these powers do not exist only in "mediums," but exist, to a greater or lesser extent, in *all* of us. We are all more or less mediumistic—it is all a matter of degree!

In proof of this, I may cite the recent researches of Professor Alrutz, of the University of Upsala, Sweden, well known as a careful and minute investigator. He has lately invented a little instrument by means of which

it is possible to register, in persons of a peculiar temperament, motor faculties the existence of which orthodox physiology does not recognise. He brought this little instrument with him to the recent Psychological Congress, held in Geneva, and tried it on several of the feminine members of the Congress, who desired to try it. The result was a clear proof that many persons undoubtedly have the power of moving objects without contact, in a manner hitherto unknown. These experiments were observed by a number of scientific men who attended the Congress, and their reality is beyond question. Movements of objects without contact — the so-called "telekinetic" phenomena—are to-day in my mind established beyond doubt.

The same may be said of other manifestations before scoffed at and considered "impossible." The human aura is one such example. For years, so-called clairvoyants stated they saw this aura, and were laughed at for their pains, and called frauds and humbugs. But to-day its reality is accepted by many scientists; and it can be studied by anyone who takes the trouble to experiment, with the aid of certain chemical screens.

Again, take "spirit-photography." A vast amount of fraud has always existed in this field; yet many of us have always felt that "where there was so much smoke there must be some fire." And recently, as we know, M. Darget, a well-known man of science, brought before the French Academy of Sciences, certain photographs taken by himself, in which, he asserted, he had succeeded in photographing thought images or "thought forms"—one interpretation of "spirit photographs" which many psychic researchers have held all along.

Lastly, we have the remarkable case observed by Dr. Ochorowicz, of Warsaw, Poland. A young woman,

Mlle. Tomczyk, went to him, some years ago, to receive treatment for her distressing nervous troubles. Under hypnotic influence she exhibited certain mediumistic phenomena. These so interested Dr. Ochorowicz that he determined to study the case, and "train her up" from the very initial stages of her mediumship, and note the results. He kept Mlle. Tomczyk in his own home for several years, training her, as it were, in her mediumistic powers; and the result is that he has produced a medium of the same type as Eusapia Palladino, but a non-professional, and one who at times exhibits even far more startling phenomena than she!

The details of this case are of the greatest interest to students of these phenomena, but they cannot be given here. Suffice it to say that two committees of Polish scientists have recently investigated this case; and both of them have publicly pronounced her phenomena genuine beyond question. Here, then, is another Palladino, who is not a professional medium, yet who can duplicate all her manifestations, and even accomplish feats which the latter could never accomplish!

It may interest the reader to know that I wrote to Dr. Ochorowicz, asking him if he and his medium would visit America, and demonstrate her remarkable powers before the American savants. Dr. Ochorowicz replied, respectfully declining; saying that he had no particular desire to convince the American savants of the reality of her phenomena; and that he had no doubt that, after the manner in which they treated Eusapia Palladino, they would probably remain unconvinced, and would injure any case entrusted to their care. In this I believe him quite right!

It would, of course, be useless on my part to attempt a defence of this medium now; since the subject is so riddled with misconceptions and misrepresentations, and

is, moreover, so complicated. I shall only state that my belief in her powers remains unchanged; that I not only think, but *know*, that these manifestations are genuine; that all talk of "collusion" by myself and others is, of course, nonsense—not only from the personal point of view (which I am willing to excuse in a problem so irritating as this), but because of the fact that these same phenomena had been going on for eighteen years before I ever saw Eusapia; while to attribute all she does to the few simple and clumsy tricks which were discovered here, and which had been discovered years before in Europe also is, of course, merely an insult to the intelligence and good sensa of those eminent men of science who have, during all these years, worked over her case in Europe. Physical phenomena of a supernormal character are undoubted! I hold that this will be proved to the satisfaction of all before many years have passed. And then what will you think of Eusapia, and of the fact that she was allowed to go hence without adequate scientific investigation—with only the most superficial inquiry accorded her in this country?

But fortunately the case for the reality of the physical phenomena does not rest upon Palladino alone. There are many other mediums who are now attracting considerable attention among European men of science; and, most interesting of all, perhaps, it has been proved that a very large number of persons—who are not at all mediums in the common acceptation of the term—possess the power in a lesser degree to move physical objects at a distance. Prof. Alrutz, as I have said, a well-known man of science, has invented a little instrument by means of which it is possible to register this force, which emanates from certain individuals when the "will" is exercised in the proper direction—a force which moves solid objects placed at a distance from them.

These cases certainly throw a backward light upon the phenomena obtained through the mediumship of Eusapia Palladino and others, and tend to confirm, very strongly, the authenticity of their phenomena. For we now see that this power is resident in us all; and that it is only more strongly developed in some than in others. We are all mediums *potentially;* we need only cultivate those powers to make them actual and manifest —in a greater or lesser degree!

Now the point I wish to make is this. If such powers exist, if they are a part of humanity as created, then surely their study becomes of the greatest importance; for here we are on the threshold of the discovery of a *new force*—a force just as new as electricity or magnetism; and one that more vitally concerns us too—since it deals with the human body which we inhabit. The manifestations of this force, which we at present see, may be feeble and fugitive enough; but they are indications of something beyond. The attraction and repulsion of the pith ball, or the rising of the hair on pussy's back may be trivial phenomena; but they are the manifestations of the same power which wrecks houses and vessels in the lightning flash, and which turns the wheels of thousands of manufacturing plants in our land to-day! It is the same power, but in a different degree. Similarly, the sporadic and capricious manifestations seen in the presence of mediums and persons similarly endowed are but the limited manifestations of a power whose discovery will, I venture to predict, be one of the next great advances of science; and will be marked as one of the leading and most important discoveries of the age.

The prime need at the present time is a *laboratory* in which investigations into the nature of psychical phenomena may be held. Years ago, Sir Oliver Lodge pointed

out the necessity for such a laboratory, and indicated what instruments would, in his estimation, be necessary for carrying on this research efficiently. . . . Instruments of all kinds should be provided, and a few properly-equipped and well-trained men should be created life-long investigators in this field—just as there are professors of physics and chemistry, and botany and zoology, and anthropology and psychology and philosophy, and other 'ologies and 'isms. Why not in this subject? If *any* of these phenomena be true—if we are here on the borderline of a new world of science, then surely this investigation is as important as any other—yes, far more important, for do we not deal here with phenomena which more intimately concern us than any other? If "the proper study of mankind is man," then assuredly we are here in a realm which offers great possibilities—in one of the most promising of all the byways of science—on the threshold, in fact, of what I believe to be a new and a "coming science." . . .

My plea, then, is that there is here a field for experiment—a field which offers untold rewards and a rich harvest of facts. Progress in this direction can only be accomplished by an organised and systematic attempt to study the phenomena at first hand, and in a properly-equipped laboratory. . . . "In unity there is strength." This is true in every field of human endeavour, and it is certainly true here also. The harvest to be reaped is laden with golden grain; shall we not assist in its reaping—help to garner such facts as, rightly interpreted, will help us not only to understand the universe aright, but will bestow a spiritual significance upon all that we see? Life without love and hope is a desolate waste; and when the light has gone out of our lives, in the form of some ideal, some spiritual interest, we have left a nature hard and barren; pure metal which has been rusted and

blackened by some corroding acid; a velvety peach, from which the bloom has been brushed by some ruthless hand; a delicate pink rose, whose petals have been crushed and bruised by some blighting, withering force. Such is a life devoid of spiritual hopes and ambitions; and it is because these phenomena furnish us with this hope—with these ambitions—that I consider them so important and so valuable. To quote Mr. Gladstone's well-known words: "It is the most important work in the world to-day—by far the most important." Let us, then, join hands in the will and determination to investigate them!

II

IS PSYCHICAL RESEARCH A SCIENCE?

Is Psychical Research a Science?

It seems to me that the answer to this question must be somewhat as follows: If the phenomena be true, Yes; if not, No!

If *one* single prophecy, clairvoyant vision, telepathic impulse, or mediumistic message be true—if veritable supernormal information be thereby conveyed — then psychical research is a science, and illimitable avenues are opened up for further research and speculation.

More especially is this true in the case of mediumistic messages. If these prove to be delusory—the result of subliminal activity and so forth—if there be no spiritual world, then "psychics" may be said to be "founded upon the sand." It can hardly be called a "science." Only when the *fact* of communication is proved, will the real study of the subject begin. Much of the work, up to the present, has been undertaken with a view to establishing the reality of the facts. But this is a question of evidence, not scientific research. When the facts themselves are established, then the real study—the work of the future—will begin. It will probably be the task of future generations to attack the problem from this standpoint.

Let me illustrate what I mean by a somewhat striking example. Take the facts presented in the case of Mrs. Piper. Hitherto the question has resolved itself into that of the *evidence* for survival. Have or have not the various personalities who have communicated through

her entranced organism proved their personal identity? That is the problem; and, as we know, opinions differ! But, granting the reality of the facts, granting that "spirits" really do communicate, as alleged—then the study of the question, from the "scientific" point of view, will only have begun. *How* do they communicate? Why are these communications so rare? Why such trouble with proper names? How do the "spirits" manipulate the nervous organism, and particularly the brain, of the medium? Upon what cells or centres do they operate? and how? Does the psychic constitution of the communicator affect the results—and if so, how? What is the condition of the communicator's mind while communicating? Is the medium's spirit entirely removed from the body during the process of communication? and if so, where is it, and what is it doing? How does the medium's mind affect the content of the communications—and to what extent? These, and a thousand other questions of a like nature, immediately present themselves, and call for solution, as soon as the reality of the facts be granted—as soon as spirit communication be accepted as a fact. This will constitute the work of the future—the detailed study of the facts—not merely regarding them from the point of view of evidence. Real, scientific psychical research will then begin. The subject will then, for the first time, become a legitimate branch of human study.

Yet, even now, it may not be altogether unprofitable to adduce a few reflections which have been suggested by a study of the facts, up to the present time. If theories and speculations of this nature have in themselves no value, they often stimulate others to experiment or to reflect upon the same line—sometimes with strikingly important and interesting results. It is chiefly with this object in mind that I offer the

following suggestions — the result of some years of thought and research in this particular field.

(1) Before it is possible for anyone to appreciate the importance and significance of psychical research, it is necessary for him to become "inoculated," as it were, with materialism! To one who admits, *a priori*, the reality of a spiritual world, and sees no difficulties in the way of accepting it, there is, of course, no need to convince him further. But once admit the position held by modern science (particularly biological science) that life is a function of the organism, and that thought is a function of the brain, and the phenomena assume a very different importance. To state the case in precise terms, I could not do better than to quote the words of Professor John Lewis March, when he says "Mind is not found to exist apart from matter" (*A Theory of Mind*, p. 11). And it must be admitted that —apart from the facts of psychical research—there is no evidence that it does so exist. So far as we can prove, life and consciousness become obliterated at the moment of bodily death. And the only way to prove the contrary is to produce evidence that consciousness does so persist; and this is only possible by the methods adopted in spiritism and psychical research. In no other way can the facts be established; by no other method can the persistence of human consciousness be proved.

(2) It may be contended that consciousness, as such, may persist, but that individuality does not survive bodily death: the human is merged into the All. But such a view of the case seems to be directly opposed to evidence no less than to moral feeling. For, in the first place, persistence without memory and individuality would not be worth having at all; and secondly, this idea is, it seems to me, directly opposed to evolution,

which tends more and more to accentuate individuality, and separate and perfect it.

(3) On the other hand, it might possibly be that our persistence depends upon our *ability* to persist. The theory of mind developed by modern researches in psycho-pathology is that the mind of man—instead of being a single "unit," as was formerly supposed—is composed of a number of threads or strands, so to speak, held together by our attention and our will. Once these are relaxed, the mind "unravels" and goes to pieces. A single, strongly-woven, and well-bound rope might stand a sudden wrench and shock; while a less perfectly-made one would tear and snap under the strain. Similarly, it might be urged, if the mind be sufficiently balanced, strengthened, and controlled, it might withstand the shock of death; otherwise it would not. Whether or not we persist would thus depend upon our ability to control and hold ourselves together, as it were; upon our strength of will; upon the degree of development of the central personality. When this is lacking, "psychical disintegration" takes place, and we fail to survive the last great Ordeal.

While this theory may possibly be true, it seems to me that it is very probably untrue, for the reason that this is not a question of moral worth which we are considering, but of scientific law—of the Conservation of Energy, of the ability of life and consciousness of any sort—good or bad—to exist apart from brain-functioning. That is the question! Once grant that mind of any kind can persist by and of itself, independent of a physical organisation, and you have so far broken down the barriers of materialism that there should not be the slightest objection to granting the persistence of consciousness of any sort—with the probability that it *would* so persist. Cosmic Law could hardly act otherwise.

(4) I know well enough that psychic investigation is, at present at least, in a chaotic and uncertain condition, and that little beyond uncertainty and discouragement have been attained in the past. As Mr. F. C. Constable remarked:

"Many of us who have devoted our lives to psychical research can but have moments of profound depression. We *feel* our labours cannot be in vain, but we are faced by such a complexity of fraud, deliberate and unconscious, mal-observation, denial of scientific restrictions, and ignorance of what is trustworthy in evidence and deduction, that at times our search for truth seems as futile as the search of past alchemists for the philosopher's stone."

And even more forcibly Count Aksakof states the objections which have occurred to him:

"As years went by, the weak points of spiritualism became more evident and more numerous. The insignificance of the communications, the poverty of their intellectual content, and finally the fraud, &c.—in short, a host of doubts, objections, and aberrations of every kind—greatly increased the difficulties of the problem. Such impressions were well calculated to discourage one, if, on the other hand, we had not at our disposal a series of indisputable facts." (*Animism and Spiritism.*)

While this is doubtless true, it is nevertheless a fact that psychical research is, as yet, in its infancy; and it is in a sense unfair to judge the results by the few years of progress which have been possible in the past. For while other sciences—physics, chemistry, anatomy—are more than two thousand years old, psychical research is but thirty years old—some of the original founders of the S.P.R. being still alive and actively engaged in the work! It is, then, somewhat premature to pronounce

upon the ultimate outcome of the investigation, and we must wait for at least a hundred years or so before it will be possible to see whether or not the subject has proved its claims and justified itself in the eyes of the world. And this view of the case is further supported by the fact that, in so exact a science as cytology, but little definite can be said. Thus, Professor E. B. Wilson, on p. 434 of his work *The Cell*, says: "The study of the cell has, on the whole, seemed to widen rather than to narrow the enormous gap that separates even the lowest forms of life from the inorganic world." It will thus be seen that the uncertain and unsatisfactory condition of psychics is shared also by other branches of scientific investigation, and it is as yet too soon to say whether or not the ultimate verdict will swing in this direction or in that. We can only hope, and continue to experiment!

5. Psychical research, therefore, may continue to progress, in spite of the innate difficulties and the obstacles with which the subject is surrounded. It is our duty to see that it does! For it is certain that the subject will receive serious set-backs, from time to time, in the shape of unjust misrepresentations or bitter attacks from outsiders, determined to "prove a case," even if the cause of truth be abandoned in order to do so. Take, *e.g.*, the recent volume by Dr. Tanner and Dr. G. Stanley Hall (*Studies in Spiritism*). They received certain "lying communications," in spite of Professor William James' warning that "the personalities are very suggestible" and that "everyone is liable to get back from the trance very much what he puts into it." Even Deleuze could have told Drs. Tanner and Hall this fact—having ascertained it nearly a hundred years before (1813); for he wrote in his *Critical History of Animal Magnetism* (pp. 134–5), in reply to those who

would question the somnambulist upon points of practical advantage:

"You will gain nothing; you will even lose the advantages which you might derive from his lucidity. It is very possible that you could make him speak upon all the subjects of your indiscreet curiosity; but in that case, as I have already warned you, you will make him leave his own sphere and introduce him into yours. He will no longer have any other resources than yourself. He will utter you very eloquent discourses, but they will no more be dictated by the internal inspirations. They will be the product of his recollections or of his imagination; perhaps you will also rouse his vanity, and then all is lost; he will not re-enter the circle from which he has wandered. . . . The two states cannot be confounded. . . . These somnambulists are evidently influenced by the persons who surround them, by the circumstances in which they are placed."

And Dr. A. E. Fletcher, in *The Other World and This*, says: "Trance mediums, more than any others, are the victims of the embodied and the disembodied. If the medium is subject to the influence of a spirit, how much more likely is he to be affected by the character of those around him! Strong minds in the body may take control of his brain, instead of spirit intelligences. Such persons must be of a highly-sensitive order, and cannot come under the same line of human criticism and judgment as might be applied to those in everyday life."

Even Maudsley, in his *Pathology of Mind* (p. 77), says: "The main feature which the abnormal states (trance, &c.) present in common are: first, that coincident with a partial mental activity there is more or less inhibition, which may be complete, of all other mental action; secondly, that the individual in such

condition of limited mental activity *is susceptible only to impressions which are in relation with his character and are consequently assimilated by it. . . .*"

(The copy of this book in my possession is the copy once owned by Dr. Hodgson—having his name in the front, and the date, April 1881. This passage is marked with a thick red pencil stroke, showing the importance which Dr. Hodgson attached to the passage.)

These passages illustrate, at least, the delicate and often-times suggestible nature of the trance; and how inconclusive, to say the least, are such experiments as those of Drs. Tanner and Hall!

6. On the other hand, it may be asked: If the messages we receive at séances really *do* come from the departed, why should they be so fleeting and so uncertain as they are? And why should not many more messages be received from the hundreds and thousands who die yearly, and who are doubtless longing to communicate?

Answers to these questions are manifold. In the first place, it may be pointed out that the ability to communicate may be rare indeed, and not a universal possibility, as is generally supposed. As Dr. Hodgson expressed it (*Proceedings*, xiii., p. 362): "It may be a completely erroneous assumption that all persons, young or old, good or evil, vigorous or sickly, and whatever their lives or deaths may have been, are at all comparable with one another in their capacity to convey clear statements from the other world to this." Further, it must not be supposed that all "messages" received by mediums (even granting their complete honesty) really issue from the "Great Beyond." Many mediums simply tell their sitters the ideas, impressions, and "messages" which come into their minds, and which they believe to come from external sources, *i.e.* "spirits," but which, as a matter of fact, issue from their own

sub-consciousness. These scraps of information resemble "bubbles" breaking upon the surface of water—the finished product of latent incubation, and doubtless have every appearance and every feeling of external origin. Even if genuine spirit-messages are at times received, it is highly probable that the bulk of the messages are the product of the medium's subliminal, which catches up and amplifies the original external impetus received from without. Professor William James believed, *e.g.* (as pointed out in our *Death: its Causes and Phenomena*, p. 537), that "genuine messages have been given through Mrs. Piper's organism, but he also contended that every time an intelligence appeared, calling itself Hodgson, and beginning: 'Hello! Here I am again in the witness-box! How are you, old chap?' &c., this was not Hodgson at all, but Mrs. Piper's subliminal, and that genuine supernormal information only came in 'touches' or 'impulses,' as it were, as though the spirit could touch or come into contact with the medium's mind at a number of points, making a number of 'dips down,' . . . as it were, imparting information at each dip which the medium's mind thereupon seized upon, elaborated, and gave out in its own dramatic form and setting." If this be true of Mrs. Piper (whose messages are shot at you from a cannon's mouth, as it were), how much truer must it be of other types of mediums, in which the communications are certainly far less direct and impressive? Mrs. Piper might be styled the "possession" type of medium—as opposed to the "subliminal" type—commonly seen; and, as before said, if the messages be so indirect in the case of Mrs. Piper, how much more fragmentary and indirect must they be in the case of all other mediums—less developed and less direct than she? It is hardly to be wondered at that the information given is of the vaguest, the most

hazy and indistinct character, and that recognition and proof of identity is almost an impossibility.

7. As to the theory that comparatively few (of those who die) make good communicators, I may be permitted to suggest, perhaps, a tentative explanation of the rarity of good communicators (and communications), based upon this principle. Certain it is that special adaptability and idiosyncrasy is necessary to the one on this side—this constituting, in fact, a "medium," as we understand it. It seems highly probable that a medium is born and not made, that the gift is hereditary, and that it depends but little, if at all, upon physical, mental, or moral characteristics, but rather upon a peculiar and innate make-up which is independent of all of these. A person is a good psychic or medium just as another is a good painter or sculptor or pianist. It can be cultivated by training, but the "germ" must be latent within the individual, in order that its development may be possible at all.

Granting all this, it seems to me very natural to suppose that some similar characteristic might be essential to the one on the "other side," in order that *he* might be a good communicator. Only a few might possess this special gift—without which communication would be impossible—no matter how gifted or clever the individual might be, in other respects, or how much he longed to communicate. Further, it might be that this deceased person could only get *en rapport* with our world when some one on this side was also and simultaneously endeavouring to reach him. Neither alone could effect the communication, could bridge the chasm.

Let me make the theory clearer by means of an analogy. One theory of consciousness contends that it depends for its existence altogether upon the touching or inter-connection of certain nervous fibres, without which consciousness would be impossible, and is, in fact,

abolished—as in sleep. When these "dendrites" touch, communication is established; when this contact is broken, it is non-existent.

To apply the analogy. When a medium goes into a trance, she throws out (symbolically) psychic "arms," or pseudopodia, much as an octopus might feel about him with his tentacled arms. On the other side, a communicator would also stretch out these mental arms, feeling about for something to grasp and cling to, something capable of receiving and transmitting the messages he desired to send. Only when these two groping arms find each other "in the dark," as it were, would communication become possible. If only *one* thus sought, nothing would result. The rare combination of good sender and good recipient must be found before this communication is possible at all, and even then, they must both be striving to communicate at the same moment before any results follow. It is because of the rarity of this combination and this coincidence that mediumistic messages are so scarce. In addition to the earnest desire and longing on the other side, there must be a medium on this, capable of receiving the messages. And when this medium is lacking (as is usually the case) no communications are received. This fully explains to us, it seems to me, why it is that messages of this nature are so rarely received: the necessary conditions on this side are lacking.

8. Such a theory would also enable us to understand one fact, very puzzling to most investigators in this field. It is that one's friends and relatives are almost invariably present immediately the medium goes into the trance! Sometimes there is a wait, it is true, and they have to be "sent for." But as a rule they are "on tap" at once—and, no matter where we may be, they are there *instanter* —ready to communicate!

Of course such facts naturally lead one to suppose, *a priori*, that these personages are not present at all, in reality, but merely the medium's subliminal, personifying these various personages—no spirit being concerned, directly or indirectly, with their production. This, I say, is the natural view of the facts.

But on the theory above outlined the genuine nature of these messages may readily be assumed. Suppose our friends and relatives are more or less *en rapport* with us all the time (like "guardian angels"). Time and space need not be considered factors in the problem—since all spirits say that they do not exist in "their" world. Then, all we should have to do, in order to effect communication, would be to supply the necessary conditions on this side—when the chasm would at once be bridged, and communication established.

(I wish it to be distinctly understood, however, that I consider the vast bulk of such messages the product of the medium's subliminal, and not at all coming from the source from which they claim to proceed. I am only arguing on general grounds for the *possibility*.)

9. It will be seen that I have spoken throughout the above argument of the *trance* as a necessary condition for communication, or at least assumed that it is invariably present. Why should the trance state have this effect? What is the nature of the trance, and what peculiarity within it renders these results possible?

The sceptic might begin by questioning the fact itself; but I think it now so well established that argument on this score is unnecessary. Further, the deeper the trance, *ceteris paribus*, the better the phenomena. There is no denying that fact. While certain striking results are often obtained while the medium is in light trance, they are not nearly so striking as those which are obtained when the medium is in the deeper stage. And this

applies, I believe, to mediums producing both mental and physical phenomena. The question therefore remains: What happens in this trance state to render such results possible? *Why* should the peculiar condition involved be instrumental in producing such striking results?

It must be admitted at once that the innermost nature of this trance state is unknown. Certainly no purely physiological explanation suffices to explain the "medium-trance," even were it sufficient to account for similar conditions better known. No matter what the condition of the medium's nerve centres may be, this would not account for the supernormal information given during the trance state. No matter how much nervous or mental "instability" or "disintegration" were postulated, it would not at all explain or elucidate the primary question: *How is the supernormal information acquired?*

It seems to me that the answer to this question can only be found by assuming some such theory of the facts as the following:

When a person falls asleep, he loses consciousness when *en rapport* with *himself*.[1] When he is placed in the "mesmeric" trance, he remains *en rapport* with the operator, and the deeper the trance, the more complete and effective this *rapport* is. Explain it as you will, the facts remain. The writings of the early mesmerists are filled with records of cases of this *rapport*, in which "community of sensation" was present, and various supernormal phenomena, such as clairvoyance, &c., were

[1] Might not this account for the fact that trance or "spirit control" practically never occurs during the hours of sleep? Even "obsessed" patients find peace and rest during their sleeping hours. Is this not, in all probability, due to the fact that the mind is, at such times, forced in upon itself, as it were—instead of being directed outwards—away from the centre of being, as it is daily, during conscious life? It is probably nature's protective device—ensuring the stability and integrity of the psychic "self."

manifested. No such phenomena are recorded in hypnotic séances, as a rule, which makes me suspect most strongly that mesmerism and hypnotism are not identical, in spite of the general belief that they are fundamentally one—all mesmeric phenomena being due to "suggestion." Of this, however, later. For the moment, I wish only to draw attention to the fact that, during these deep trance states, *rapport* was noted, and supernormal information frequently given.

Now, it seems plausible to suppose that, by way of analogy, the medium trance would represent a trance state induced by hypnotism *from the "other side."* We know that telepathic hypnotism is a fact—the numerous cases recorded by Myers and Janet being good proof of this. Further, we know that dreams may be induced experimentally, by means of telepathic suggestion. (See Ermacora's paper, *Proceedings*, xi. 235–308.) Might we not assume, then, that the medium-trance represents a certain condition induced by influence from deceased minds—which would fully account for the supernormal information given (for the medium would be *en rapport* with these minds), and for the fact that the medium is not usually susceptible to suggestion, pain-tests, &c., on *this* side. The deeper the trance, the more the medium is in touch with the other world, the less with this; and *vice versa.* The medium-trance is, therefore, probably a hypnotic or mesmeric trance, induced telepathically by operators out of the body.

10. When the trance has been induced, however, how does the "spirit" succeed in imparting information to the medium's brain and organism? Inasmuch as the phenomena are usually of the motor type—speech or writing—the motor centres in the brain must somehow be employed; *how* they are employed, and whether other centres in addition to these are used is a question

calling for solution—but one which will take probably years of patient research to solve.

As we know, Dr. Hodgson was of the opinion that the ordinary centres were not used in the production of the automatic writing, for he said (*Proceedings*, xiii. pp. 398–9): "What the precise relation is between this consciousness and the movements of the hand I do not know. I do not know whether or not the motor centres of the brain ordinarily concerned in the movements of hand and arm are in operation or not. I incline to think not—certainly not in the ordinary way. . . ." The statement of the "controls" is that they use the "empty corners" of Mrs. Piper's brain—which probably means that certain unused areas are pressed into service, as far as possible, in the production of the phenomena. Still, this is not very definite information! Another theory offered by the communicators is that they get into contact with the "light," think their thoughts, and these thoughts are then registered or expressed in motor phenomena—speech or writing. What the "light" may be, we have not the slightest means of knowing, but it is a very significant fact that a "light" of this nature is nearly always associated with spiritual phenomena. We hear of the "interior illumination" of the saints and martyrs, and of those who have experienced an influx of "cosmic consciousness"; of the "halo" which surrounds the heads of holy persons; of the "internal light" experienced by many who have had a special conversion or illumination; of the "aura" surrounding the bodies of certain individuals—always perceptible to clairvoyants, and lately (it is asserted) to anyone who observes the subject through specially prepared chemical screens;[1] of

[1] Kilner, *The Human Atmosphere*. I myself have conducted a number of interesting experiments in this direction, which I hope to make public at a later date.

the "light" diffusing itself over the region of the forehead, which certain mesmeric subjects have inwardly perceived,[1] and of the "aura" which may be produced experimentally by means of high-tension electric currents. We must not forget, also, that Christ Himself is called "the light of the world," and that He once made the very significant remark: "If thine eye be single, *thy whole body shall be full of light.*" Lastly, it is somewhat significant, it seems to me, that Andrew Jackson Davis used to see the nervous system of the person he was studying, while in the "superior condition," as *light*—as though it were illuminated by some interior glow, or was more or less phosphorescent. (And we know that phosphorus is certainly connected with the activities of the nervous system—even though it be not so intimately as before supposed). This string of coincidences is at least remarkable; and it will be observed that the "light" is usually associated with nervous centres and nervous activity—for the head, *e.g.*, is certainly the part most highly illumined, as a rule; while it is certainly the seat of the most active self-consciousness.

11. These facts throw an interesting side-light, also, upon another oft-observed phenomenon in psychical research. I refer to the fact that apparitions ("ghosts") are nearly always seen to be clear and distinct as to the head and upper portions of the body, while they taper off to vapour and "filmy nothingness" in the lower limbs, so that often the feet are not visible at all. While this may be due in part to the fact that the observer's attention is not directed to the lower limbs, but more or less centered upon the head and face, it appears to me that there may be another interpretation of the facts, more in accordance with the phenomena above mentioned, which is this:

[1] Townsend, *Facts in Mesmerism*, p. 215.

During life we are conscious of our body in varying degrees—of the head most of all, then of the arms and upper portions of the body; and finally, of the lower limbs and feet, we are, a large part of the time, hardly conscious at all. Now, if the light accompanies nervous activity, and is present in proportion to it, it is obvious that those portions of the organism would have most "light" which were most active mentally—*i.e.* the brain and those portions of the nervous system controlling the hands, face, and upper portions of the body—while those portions which had become entirely automatic and unconscious in their activity would have least light—being physiological to the point almost of being mechanical. If this "light" corresponded in any way to visibility, therefore, it would only be natural to suppose that the face and upper portions of the phantasmal figure should be more or less distinctly visible, to one at all sensitive to such impressions, while the lower portions of the figure would fade into practical invisibility,—owing to lack of "light." This explanation would certainly be in accord with the facts, as we know them, regarding phantasmal figures.

12. We are still far from the answer to our question, however: How does spirit act upon matter, and in what way does the spirit manipulate the nervous mechanism of the medium, during the process of communication? Let us now consider this question further.

Andrew Jackson Davis, in his *Great Harmonia*, vol. i. pp. 55–65, considered this question and stated that "spirit acts upon the bodily organism anatomically, physiologically, mechanically, chemically, electrically, magnetically, and spiritually." The trouble with such a statement is that it explains nothing (even as elaborated by him), and that it is far easier to believe, *e.g.*, that one part of the body acts chemically and mechanically, &c.,

upon another part than to suppose that "spirit" has anything to do with the affair whatever. To postulate its activity would be merely to multiply causes without necessity.

Just here, it might be interesting to inquire what the modern conception is as to the relation of mind and brain—of soul and body; and particularly the question of the "seat" of the soul—that central point which was, until late years, always considered necessary as a fulcrum or point of contact upon which the soul might act.

The older psychologists and philosophers always took such a "seat" for granted—Descartes, as we know, imagining that the pineal gland occupied that important function. But as the science of psychology progressed, this notion was more and more given up, until the prevailing opinion of late years seems to be that the *whole* of the cortex is equally the seat of consciousness, and that its *total* functioning is responsible for the psychical activities which we know under the head of personality or individuality or ego.

It is interesting to note, however, that Dr. Frederick Peterson, of Columbia University, New York, has lately put forward the theory that there is, or may be, a seat of consciousness, after all! In a recent article in the *Journal of Abnormal Psychology* (vol. iii. No. 5), he says:—

"I will say at once that the 'seat' of that power which produces the manifestations of consciousness is in the basal ganglia (probably the *corpora striata*), and that consciousness is a peculiar summation of energy at that point, capable of being directed, like the rays of a searchlight, into this or that portion of the brain."

Dr. Peterson then goes on to give some facts which seem to him to support this view. Among these are the phenomena of sleep (the reasons being too long to

detail here); the fact that, although every individual brain is stored full of experiences, only a small area is illuminated by consciousness at any one moment; and the phenomena of epilepsy—concerning which Dr. Peterson speaks in the following terms:

"The one disorder which has led me to think much of this subject is epilepsy, in which disease, loss of consciousness is the most extraordinary and often the only symptom. I allude chiefly to such remarkable conditions as the *tic de salaam* and the other forms of *petit mal*, in which the patient drops suddenly to the floor with loss of consciousness, and quite as suddenly rises again in full possession of his faculties. I have watched such cases for hours, and always with increasing marvel. The loss of consciousness is complete, and often lasts but a fraction of a second. How account for such phenomenon! If consciousness were a diffused attribute of the whole brain, what spasm of blood-vessels or other physical process familiar to us could act and be adjusted with such speed? If, however, the 'seat' of consciousness be limited to some very small portion of the brain, some physical process such as is suggested could easily account for the instantaneous loss and regaining of consciousness."

Other facts in support of this theory are given, and the statement of Dr. C. L. Dana that, in poisoning by illuminating gas, the chief symptom is loss of consciousness, and the only lesion discovered is softening of the *corpora striata;* then the following:

"Assuming now that it were proved that the power which creates consciousness has some definite seat, and that it is a summation of energies physiologically varying in sleep and waking, which may be directed to any part of our store of experiences for purposes of illumination, what portion of the brain is so constructed as to be in apparently intimate connection with every other?

The *corpora striata!* . . . There is no portion of the brain we know so little of. . . . Here we have a portion of the brain which must be of enormous significance, otherwise it would not be always present, from the fish up to man."

It will be seen that Dr. Peterson is here opposed to the doctrine maintained by both Lotze[1] and MacDougall,[2] who both maintained that: "There are a number of separate points in the brain which form so many 'seats' of the soul. Each of these would be of equal value with the rest; at each of them the soul would be present with equal completeness." But whether there be one or several "seats" of consciousness, it is obvious that there must be contact of *some* sort, at one or several points (granting the correctness of the theory that spirit acts upon matter at all), and the question is: *How* may this action be supposed to take place?

In discussing this question in a former book[3] I said:

"It is more than probable, it seems to me, that there exists some sort of etheric medium between mind and even organic nervous tissue, upon which the mind must act first of all. Thus, we should have the chain of connection: mind, vital or etheric medium, nervous tissue, muscle, bone. So mind acts upon matter; and it will be seen that there is an increasing density of structure, and that just in proportion to this density is mind incapable of affecting matter directly. We must, it seems to me, always postulate some sort of etheric medium through which mind acts, in order to affect and move matter—organic or inorganic. And without this vital intermediary there can be no action, and consequently no manifestation."

[1] *Metaphysick*, bk. iii. ch. v. [2] *Body and Mind*, pp. 299–300.
[3] *Eusapia Palladino and her Phenomena*, pp. 293–301.

Now, it would appear rational to suppose that some action of this sort takes place when mind acts upon, or influences, matter. Air is invisible, and practically imperceptible to our senses—*when stationary.* But set into motion, a current of air will close a door with a bang—will have the effect of definitely moving a heavy mass of inanimate matter, in the manner indicated. It may be that in somewhat the same way mind affects brain. Mind may reside in a sort of etheric vehicle, and be more or less stable or stationary, save at the times when volition or intense, active conscious operations are in progress—when, in short, *effort* is exerted. At such times, it is surely conceivable that what was static becomes dynamic; something is set into motion which in turn brings into activity some more "physical" energy, and so on, until sufficient material momentum has been gained to affect that most unstable and mobile substance, nervous tissue. It is certainly quite conceivable that certain nervous centres in the brain (*which* centres, we cannot say) might be set into actual operation by some such process; or at least that the impulse or energy supplied in this manner might be sufficient to release the nervous energy stored in the cell, much as the trigger of a rifle would, when pressed, release the energy contained within the cartridge. Such "hair trigger" action has been postulated by both William James and Bergson, and is certainly in line with modern speculations in this direction. There are also certain analogies to be drawn from physical science to guide us here.

In electricity, *e.g.*, what are known as "relays" are constantly employed, and beautifully illustrate the principle here outlined. In working over long lines, or where there are a number of instruments in one circuit, the currents are often not strong enough to work the recording instruments directly. In such a case there

is interposed a "relay" or "repeater." This instrument consists of an electro-magnet round which the line current flows, and whose delicately-poised armature, when attracted, makes contact for a local circuit, in which a local battery and the receiving Morse instrument (sounder, writer, &c.) are included. The principle of the relay is, then, that a current too weak to do the work itself may get a strong local current to do its work for it.

It may be the same in the case of mental action. Volition or thought may be too weak, *per se*, to influence nervous processes; but, when exceptionally active or potent, they may set into activity specific nerve energies which manifest in the manner known to us as motor and physical phenomena. Here is, it seems to me, a rational explanation of the facts, and one which is in accord, not only with ordinary psychological phenomena, but with those more puzzling and obscure manifestations witnessed from time to time in psychic research.

13. It may be objected that such a conception of the facts supposes that will (and conscious thought) are physical energies—for however *slight* we make this energy, it is still energy none the less. The air which closed the door would not move it *of itself*—unless some pressure were exerted upon it from without. Could "life" act otherwise?

One reply to this objection is that the distinguishing characteristic of life is this very power of original, spontaneous movement. It is life, and life alone, which possesses this power. Were this doctrine true, it would of course upset the present theory of the Conservation of Energy, for it would admit the constant infusion into the world of energy from without. Despite the theoretical difficulty thus presented, it seems probable that life is, in a certain sense, a physical energy, or

at least its manifestation is. It is possible that the two states are similar to the difference between potential and kinetic energy; we must remember that: *energy is always noticed or experienced by us, as energy, in its expenditure, never in its accumulation.*[1]

If life be a physical force, if vitality be a specific energy, then, it seems to me, many things fall into line—many phenomena, hitherto inexplicable, become at once intelligible.

Let me illustrate this conclusion by mentioning a few such facts:

Take, for instance, the phenomena manifested in the presence of Eusapia Palladino. I shall not now stop to discuss the reality of these manifestations, because I consider them just as certain as any other facts in life, and not at all open to discussion. Now, in these phenomena there is an intelligence *of some sort* at work producing them; that is certain. But as to the *nature* of this intelligence—*what* it is—that is altogether another matter, and a much more difficult question to answer. Whether this be a low order of deceiving and "lying spirits," as Professor Barrett and others are apparently inclined to believe, or whether it be a fraction of the medium's own mind (Flournoy, Morselli), or whether it be the spirit it claims to be, or whether it belongs to some other even more doubtful order of intelligence, such as postulated by the Theosophists and certain Mystics and Occultists, *that* is a question which we cannot at present answer, and for which we may have to wait for several hundred years before one can be satisfactorily given.

[1] *Vitality, Fasting and Nutrition*, p. 41. For discussions of this question from a variety of different points of view, see *Life and Matter*, by Lodge; *The Riddle of the Universe*, Haeckel; *The Correlation of Spiritual Forces*, by Hartmann; "Consciousness and Force," *Met. Mag.*, Oct. 1910; the article on "Consciousness and Energy," by Professor Montague, in *Essays in Honour of William James*, and pp. 283–5 of *The New Realism*, &c.

But, granting the reality of the phenomena, they themselves demand solution, solely from the point of view of physics and physiology, and quite aside from the nature of the intelligence with which they are at times associated. The facts themselves still need elucidation.

Some years ago a gentleman of my acquaintance started out with the intention of constructing a telephone by means of which it would be possible to speak directly to the spirit world! He had in mind great delicacy of apparatus, a system of "relays," by means of which it would be possible to augment an initial stimulus, however slight, a magnifying apparatus which would greatly increase the volume of sound, on the lines of the ampliphone and the microphone, &c. I do not believe that very definite results were ever achieved, and he is still at work upon the problem. Needless to say, this idea of his was ridiculed in all quarters; but I myself do not see any valid reason why some such device should not succeed—provided, of course, that a spiritual world exists at all. If such a world exists if the intelligences which reside therein can at times produce physical phenomena, then it is certainly conceivable that some energy may be set into operation which may produce the desired results—some energy which we, too, can utilise and which the spiritual entity can also manipulate; in other words, *an energy common to the two worlds.* Were such a common medium or mediator found, communication would certainly be established, and it only remains for us to discover the common energy. Personally, I believe that this intermediary is most probably *vitality*—the life-force, without the presence of which such manifestations would be impossible. A living, human being is necessary, upon whose presence these phenomena depend, and without whom they could not occur. It is thus obvious that there is a definite connection between these phenomena and *life*,

which can hardly be due to chance; it must stand in some intimate and causal relation.[1]

14. Many students of psychical phenomena believe that, in the case of Eusapia Palladino, *e.g.*, this connection is clearly discernible, and that it is upon the externalisation of her vital force that many of these phenomena depend. Even the materialisations are thought to be due to this same cause—due to the moulding, in space, of this plastic intermediary projected beyond the limits of her bodily organism. Certain it is that such a projection does at times take place, and it seems rational to suppose that "raps" may be due to the explosive expulsion of this neural energy after it has reached a certain "tension." One quite striking incident which has been narrated to me by a physician of my acquaintance tends rather to confirm this view. It is that, when he was trying on various occasions to move a table, *à la* Palladino, he failed to do so, but whenever he lifted his hands away from the table, "sparking" took place between his hands and the table-top, closely resembling the electric spark which jumps from point to point when the tension has reached a certain limit.

Another interesting fact, related to me by the same

[1] Bulwer Lytton, with his usual remarkable foresight in things psychic, clearly perceived this. In his story, "The Haunters and the Haunted," he says: "In all that I had witnessed, and indeed in all the wonders which the amateurs of mystery in our age record as facts, a material human agency is always required. On the Continent you will still find magicians who assert that they can raise spirits. Assume for a moment that they assert truly, still the living, material form of the magician is present, and he is the material agency by which, from some constitutional peculiarities, certain strange phenomena are represented to your natural senses. . . . Accept again as truthful the tales of spirit manifestation in America, produced by no discernible hand—articles of furniture moved about without visible human agency—or the actual sight and touch of hands to which no bodies seem to belong—still there must be found the "medium," or living being, with constitutional peculiarities capable of obtaining these signs. In fine, in all such marvels, supposing even that there is no imposture, there must be a human being like ourselves, by whom, or through whom, the effects presented to human beings are produced."

physician, serves to throw a light upon the connection of vital and physical energies. The doctor in question was treating a patient, who was apparently "obsessed," by means of electricity. The galvanometer needle showed what slight variations in the current there were during the course of the treatment. In the middle of the process, while the patient was conversing with the doctor, she was suddenly "obsessed." *Coincidental* with this obsession, the galvanometer showed a tremendous and permanent fluctuation, indicating that the resistance of the body to the current had suddenly and greatly changed!

Whatever view we may take of the facts, here is, at least, a striking incident, which the current theories of the varying causes of bodily resistance (in these psycho-galvanic reflexes) hardly serve to explain. Can it be that the subject's "etheric body" was in some way disturbed by an invading intelligence, and that this disturbance was manifested in the fluctuations recorded? Is there a nervous fluid, after all, as the magnetisers and mesmerists contend so strongly, but which has been relegated to oblivion since the advent of suggestion and hypnotism? Personally, I believe that there *is*, and I shall indicate very briefly some of my reasons for thinking so.

In the *first* place, the modern hypnotist can very rarely succeed in cultivating clairvoyance in his subject, whereas the records of mesmerism teem with cases which were developed under the old *régime*. Surely the dissimilarity in the effects points to a dissimilarity of cause. It has always appeared to me highly probable that mesmerism and hypnotism are dependent upon entirely different causes, and were not at all the same in the last analysis.

In the *second* place, the exhaustion which "healers" sometimes experience when treating patients of a certain temperament can hardly be due altogether to suggestion.

I have been informed by "magnetic" and "spiritual" healers that this feeling of exhaustion is very great when a self-centred, selfish person is being treated, and correspondingly less whenever a generous, large-souled individual is receiving the treatment. "Osteopaths" have told me the same thing. Those possessing an active mind and brain, and who are analytical and unsympathetic by nature, are far harder to treat, and leave a far greater exhaustion, than those who are not so. This bears a very striking resemblance to the "good" and "bad" sitters in the Piper case, and also the Palladino case; in fact, it is true of everyday life, to a certain extent. The more active the mind, the greater the *grasp* over life and self which we possess, the less susceptible are we to external or internal influences. Let us call to mind in this connection the remark of Dr. Snow in his treatise on *Anæsthetics*, that "the more intelligent the patient, the more anæsthetic is required to put him under."

Thirdly, the phenomena presented by Eusapia Palladino completely prove the reality of such a "fluid" to my mind, without any other proof being necessary.

Fourthly, the impression said to be left in or upon objects or houses, and the phenomena of "psychometry" seem to indicate the same thing.

Fifthly, the recent reinforcement of the evidence in favour of the human "aura" strongly supports the same view.

Sixthly, the French experiments in "exteriorisation of sensibility," "thought-photography," "radiographs," &c., point to the same conclusion.

Seventhly, the successful experiments conducted by Professor Alrutz and others with his instrument—which is thought to register "will power"—is a long step towards recognising the existence of a nervous, vital energy, which can at times be externalised and made to pass into and "change" an inanimate object.

Finally, the facts of materialisation and kindred phenomena, which find so ready and complete an explanation on this theory.

For these and other reasons, therefore, it seems fairly certain that there is a nervous "fluid" which can at times be externalised beyond the normal bodily limits, which is operative in mesmeric "passes," and which plays so large and hitherto unsuspected a part in the production of many physical and psychical phenomena.

15. As we know, it is this "fluid" which is drawn upon, so it is said, by materialising mediums for the production of their phantoms, and the following interesting experience seems to confirm this view. I quote *verbatim*:

"It was an autumn afternoon, about six o'clock. I had returned from a stroll in the garden, and was in my own room, sitting on a single-backed easy-chair, leisurely dipping into *Vanity Fair*. While turning over the pages in search of some favourite passage, I became aware of an abnormal and quite indescribable sensation. My chest and breathing seemed inwardly oppressed by some ponderous weight, while I became conscious of some presence behind me, exerting a powerful influence on the forces within. On trying to turn my head to see what this could be, I was powerless to do so, neither could I lift a hand or move in any way. I was not a little alarmed and began immediately to reason. Was it a fainting fit coming on, epilepsy, paralysis—possibly even death? No, the mind was too much alive, though physically I felt an absolutely passive instrument, operated upon by some powerful external agent, as if the current of nerve-force within seemed forcibly drawn together and focussed on a spot in front of me. I gazed motionless, as though fascinated, on what was no longer vacant space. There an oval, misty light was forming,

elongatory, widening—yes, actually developing into a human face and form! Was this hallucination, or some vision of the unseen, coming in so unexpected fashion? Before me had arisen a remarkable figure, never seen before in picture or life—dark-skinned, aged, with white beard, the expression intensely earnest, the features small, the bald head finely moulded, lofty over the forehead, the whole demeanour instinct with solemn grace. The hands, too, how unlike any hands I knew, yet how expressive! They were dark, long in fingers and narrow in palms, the veins like sinews, standing out as they moved to and fro in eager gesture. He was speaking to me in deep tones, as if in urgent entreaty. What would I not give to hear words from such a figure! But no effort availed me to distinguish one articulate sound. I tried to speak, but could not. With desperate effort I shook out the words, "Speak louder!" The face grew more intent, the voice louder and more emphatic. Was there something amiss in my own hearing, then, that I could distinguish no word amidst these deeply emphasised tones? Slowly and deliberately the figure vanished, through the same stages of indistinctness, back to the globular, lamp-like whiteness, till it faded into nothingness. Before it had quite faded away, the face of a woman arose, indistinct and calm. The same emphatic hum, though in a subdued note, indistinct and dim. The same paralysis of voice and muscle, the same strange force, as if it were overshadowing me. With the disappearance of this second and far less interesting figure, I recovered my power of movement, and arose.

"My first impulse was to look round for the origin of this strange force; my second was to rush to the looking-glass to make sure I was myself. There could be no delusion! There I was, paler than usual, and greatly agitated; I walked hurriedly to and fro. True,

there had been nothing alarming in the apparition itself, but the sensation preceding had been vivid in the extreme. What was it? Was it night, or had I been in some strange sleep? Certainly not! Was I in my right mind? I believed so. Then, if so, and the conditions being the same, would it be possible to bring back this strange phenomenon that I might know it had really existed, whether subjectively or objectively? Like an inspiration I determined that, if this experience had a basis in objective or subjective fact, it might certainly recur. I would sit down in the same position, try to feel calm, open a book, and remain as still and passive as I could. To my intense interest, and almost at once, the strange sense of some power operating on the nerve-forces within, followed by the same loss of muscular power, the same wide-awakeness of the reason, the same drawing out and concentrating of the energies on that spot in front, repeated itself, this time more deliberately, leaving me freer to take mental notes of what was happening. Again rose the same noble, earnest figure, gazing at me, the hands moving in accompaniment to the deep tones of voice. The same painful effort on my part to hear, with no result. The vision passed. Again the woman's face, insignificant and meaningless, succeeded it as before. She spoke, but in less emphatic tones. It flashed upon me I *would* hear. After a frantic effort, I caught two words—"land," "America"—with positively no clue to their meaning.

"I was wide awake when the first apparition appeared, and in a highly excited state of mind on its reappearance."

This case strikes me as particularly interesting, for the reason that it illustrates the possible manner of the externalisation of forces, and the possible manner of their guidance and manipulation by outside intelligences,

as postulated in *Eusapia Palladino*, p. 300. Here we see the process actually at work, as it were, described by a careful observer, who was perfectly conscious all the time of the phenomena going on within him. This is, to my mind, a human document of no little importance.

It appears quite credible, therefore, that a "fluid" of some sort does exist, and that its liberation, under certain peculiar conditions, should produce odd physical phenomena; and this conviction has been rendered almost a certainty by the recent experiments of Dr. Ochorowicz with his medium, Mlle. Tomczyk. A brief summary of that case will make this apparent.

For many years experiments of the kind here recorded have been in progress, but the path has always been blocked by fraud and innumerable difficulties. Dr. Ochorowicz has, however, apparently succeeded in obtaining photographs of human radiations, of thoughts, and even of materialised hands! What are they? Are they the hands of "spirits," inhabitants of the "Great Beyond"? Are they astrals or elementals? Are they projections from the body of the medium? Of what can they consist? Who directs and guides them? And how can a thought be photographed?

These newer researches into the fields of science have been undertaken, for the most part, by French investigators, who have progressed very far in their demonstrations and speculations in this direction—much further, it may be said, than either the English or American investigators have advanced—assuming, of course, the accuracy of their conclusions!

Dr. Ochorowicz has been known for thirty years to all researchers as a careful investigator. Professor Charles Richet of the University of Paris speaks of him in the highest terms, and regards him as "an exceptionally careful and cautious investigator." His book, *Mental*

Suggestion, which was published early in the eighties, is considered an authority, and his general erudition and scientific attainments no one can question. For many years he was professor in the University of Lemberg.

Several years ago a young girl, Mlle. Stanislaw Tomczyk, then about eighteen years old, was sent to Dr. Ochorowicz for medical treatment. She suffered greatly from nervousness. In order to bring about relief Dr. Ochorowicz hypnotised her, inducing somnambulism; and in this state she displayed, quite spontaneously, a number of "mediumistic" phenomena. This proved to be the beginning of her mediumship. She possessed a power unknown to herself; and it probably would have remained for ever unknown had she not fallen into the hands of a man such as Dr. Ochorowicz. By the average physician she would, most probably, have been treated as hysterical or insane; but careful analysis and training caused her to become, instead, one of the most remarkable psychics the world has ever known.

Her early trials and tests were simple enough. A glass clock, possessing a pointer, was hung up in the centre of the room, and Mlle. Tomczyk was told to will that the pointer, when set revolving, should stop at a certain number. Generally she pointed with her finger at the indicator, keeping her hand a few centimetres distant. The indicator generally, though not invariably, stopped at the number desired—at any rate, a far greater number of times than Dr. Ochorowicz or any other person could cause it to stop when trying the experiments themselves. The clock belonged to Dr. Ochorowicz, and was innocent of trickery.

The next experiments consisted in raising or "levitating" small objects from the table—by placing the medium's hands on either side of them. Sometimes the object would be raised from Dr. Ochorowicz's hand in-

stead—while he was holding it. Of course the natural supposition is that a thread or hair of some sort was employed, but this possibility was eliminated in a number of ways.

It must be remembered that all these manifestations took place when the medium was in a state of induced somnambulism. She remembered nothing when awakened of what had occurred. But now something curious and interesting demanded special attention. A distinct personality, calling itself "Little Stasia," began to develop. This personality asserted that she, and not the medium, was responsible for the physical manifestations we have recorded. She said (through the mouth of the entranced somnambule) that she was not an independent spirit, but a creation, an individuality, similar to the "alternating personalities" so well known to us. There would be no difficulty in accepting this estimate, were it not for the awkward fact that this little being was photographed on one occasion and seen to be a small, independent creature, existing apart from the medium! This is how it came about.

Through the entranced medium instructions were given to focus a camera upon a certain chair—having first placed a shawl over the back. This was done. Dr. Ochorowicz and Mlle. Tomczyk then left the room together. At the end of a certain length of time they returned, developed the plate, and upon it was found the distinct imprint of a small child's face, apparently belonging to a body, seated in the chair, and swathed around with the shawl in question! The experiment was performed in the hotel where they happened to be stopping; the photographic camera and plates were Dr. Ochorowicz's own, and the medium was out of the room, in the doctor's company throughout. It has never been explained.

Such is a brief account of the more interesting experi-

ments conducted during the early years of this medium's development. Of late years her powers, under the skilled guidance of Dr. Ochorowicz, have taken another turn and provided some of the most interesting and striking manifestations in the history of this subject, as, for example, his experiments in the photography of "fluidic" or "materialised" hands, and also in thought-photography.

These photographs of fluidic hands Dr. Ochorowicz calls "radiographs," because they can only be explained by supposing that the fluidic hand, which is placed upon the photographic plate, is in some way radio-active during the process. In no other way can the facts be explained. Even supposing, for the sake of argument, that the psychic could in some way have placed her own hands on the plates, they would not have produced the results obtained —as anyone can prove to his own satisfaction.

These impressions upon photographic plates were obtained "mediumistically"—that is, in more or less complete darkness, and without any apparatus. Not only were all known forms of radiation thus excluded, but the impression was made directly, without any camera, focussing, &c. The impressions of hands obtained were of various shapes and sizes, both larger and smaller than those of the medium (who, of course, was the only other person present), peculiarly deformed hands and partially formed hands, according to the degree of success of the experiment, and the desire of the medium.

These hands can only be produced in the presence, and with the assistance, of a good "physical medium," in more or less darkness, and are taken by means of a peculiar light which the hands seem to create for themselves. Sometimes the hands were visible to both the medium and Dr. Ochorowicz, sometimes visible only to the medium, sometimes invisible to both. We are assured that in the series of tests under consideration

the impressions were obtained only when the psychic was deeply entranced, and then only at certain times.

On a number of occasions the psychic placed her hand upon the plate, and its impression was left upon it. The hands were photographed by means of a form of light radiating from the hands themselves. On one occasion Dr. Ochorowicz held the plate against the medium's ear; the ear itself was not photographed, but the side of the head, the hair, and particularly the hair-pins were. On two occasions a leaf was placed between the hands and the plate, and the outline of the leaf was left upon the latter. From these experiments it was concluded that the rays—whatever they might be—were emitted by the "etheric body" (the "astral" body, the "double") and not by the physical body, since their intensity did not seem to correspond in any way to the anatomical distribution of the nerves.

These rays may be centred and concentrated by the action of the will of the subject. They radiate from the surface of the skin and reproduce a simulacrum, as it were, of the surface. They throw a shadow of any object placed between the subject and the photographic plate. They are more penetrating than the rays discovered by M. Darget, and brought to the attention of the French Academy several years ago. Interesting analogies may exist here between these rays and the so-called "Black Light" of M. Le Bon, which he describes at length in his work, *The Evolution of Forces.*

It was now determined to attempt more interesting and startling experiments. The medium was requested to hold her right hand in the air, where it could be seen plainly, against the faint red light in the room. It was not moved throughout the experiment. In his own laboratory Dr. Ochorowicz then procured a fresh plate and held it in the air, at some distance from the hand

of the medium. The latter then said: "Ah, I see another right hand detaching itself from my arm and approaching the plate. How it pains me! Yes, it is placing itself over the plate—it is done."

Dr. Ochorowicz then took the plate with him at once to the dark room and, when it was developed, there was found the outline of an unformed hand—one apparently in the process of condensation. It was, as it were, a hand in embryo. It had apparently become detached, or had detached itself, from the medium, and remained sufficiently solid to leave an impression of itself upon the plate, held about half a metre from it. It was, in fact, a form of materialisation, but of so shadowy a texture that it remained often quite invisible to the onlooker.

A long series of experiments is then described, which might be condensed somewhat as follows:—

"The somnambule said that she did not see the double's hand leave hers, but saw it placed upon the plate. It was placed upon it at an angle of ninety degrees from the position taken by her own hand. At my request the thumb was made particularly distinct, the whole hand being quite different in contour from that of the medium.

"I take another plate, and hold it some distance from the medium's hand. She makes an effort to impress it, with the result that an immense finger, superhuman in size, is seen upon the plate when developed. Upon the next plate, which I hold about twenty-five centimetres from her hands, three fingers appear, non-luminous—the light seeming to come from behind the hand, and shining through the spaces between the fingers.

"I now hold a plate at a distance of one metre from her right hand, which is held up in front of her. The red light is turned slightly low. The somnambule sees a shadowy hand detach itself from hers, which is at the

same time, also, attached to a very long, thin arm, and which approaches the plate. The hand is very large, she says, and is a right hand. It places itself over the plate, which I thereupon remove and develop. A large hand is distinctly visible upon it. Finally, I hold a plate two and a half metres away from the medium's hand. The somnambule shivers and feels cold in her lower limbs, despite the fact that my laboratory is very warm. She again holds out her right hand, and a left hand, attached to a long, thin arm, is seen by her to detach itself and place itself over the plate held in my hand. Upon being developed, the impression of a very large left hand was found upon the plate—so large that only a portion of the hand could be seen! The whole of the medium's hand can easily be placed upon the plate. These are very similar to the enormous hands frequently seen in the Palladino séances, and said to be those of "John King."

"From the above facts I think we are justified in arriving at the following tentative conclusions:

"1. That the hand of the double can be larger than that of the medium.

"2. That a left hand can be projected from a right arm, drawing its force from the entire body of the subject, this being accompanied by a chilly feeling in the extremities and by congestion of the head.

"3. That the arm of the double appears to shrink in size according to its distance from the medium's body.

"4. That it is easier for the fluidic hand to imprint itself upon the photographic plate (negative) in white than in black.

"5. That in the case of the large and shining thumb it is surrounded by a clear halo of light.

"6. The etheric body of the medium, the 'double,' behaves as though it were an independent spirit."

In a second series of experiments very small hands were produced by request. These hands terminated abruptly at the wrist, but it was found by a series of independent experiments that any hand would appear to do so if the illumination came from a certain direction. In one case the photographic plate was placed on the sofa, three feet from the entranced somnambule. Dr. Ochorowicz took his seat by her side. A fluidic hand was seen to approach the plate, then retreat into the medium's body, avoiding the red light. Upon the plate being developed, the imprints of two small hands were seen, somewhat resembling the hands of the medium, though smaller. They were not typical children's hands. The medium had, in fact, made two distinct efforts to impress the plate and have the fluidic hand place itself upon it. These semi-materialisations are very interesting, since they form the connecting link between true materialisation, which is solid and substantial, and so-called thought photography.

After this Dr. Ochorowicz wished to try another experiment. A pencil and a sheet of paper were placed on the floor under the bureau by Dr. Ochorowicz. The medium sat in her chair entranced. Soon the sound of writing was heard; then the fall of the pencil. Upon the sheet of paper being removed a word was found scratched across it—

"STANISL—"

The psychic then desired to obtain writing in full view of Dr. Ochorowicz, so he placed another piece of paper upon the floor, and upon it the pencil. The medium then exerted herself; the pencil stood on end, and attempted to write. In this, however, it failed, and fell to the floor. This was repeated several times, when the medium had to give up further attempts, owing to her extreme fatigue.

The question now arises: Can these fluidic hands, which are thus exteriorised, move of their own volition, or must they remain stationary? To this question Dr. Ochorowicz addressed himself in a later series of experiments.

In the first experiment, the somnambule saw a finger upon a plate, which was self-luminous, and seemed to be writing. A large "J" was seen to be traced upon it. In the second trial, neither the medium nor Dr. Ochorowicz saw anything, but the letters "J. O." were seen to be imprinted upon it when developed.

This proved that the intelligence guiding the finger at least possessed memory and intelligence. The finger was to some extent self-luminous. From these experiments Dr. Ochorowicz concludes that:

The actinic action of the emitted rays is feeble, comparatively speaking; and that the visible light of the fluidic hands is less actinic than the invisible light.

The relation of these rays to ordinary light is thus an interesting question. It is well known that all mediums shun light, and there are sound physiological and psychological reasons for this. Daylight has been found to be more destructive to the success of phenomena than any form of artificial light; moonlight is far better than sunlight. It has lately been shown that light exerts a powerful physical pressure, and is a disruptive agency, destroying protoplasm and many of the lower forms of life. We only have to see the effect of sunlight upon a photographic plate to appreciate its power. The absurdity of assuming that light plays no part in such manifestations—where very delicate, subtle, and little understood forces are in operation—is thus manifest.

Still, the fluidic hands emit a light of their own; and the question is, Can this emitted light penetrate solid substances—"matter," as we understand it? As the

result of a number of experiments, Dr. Ochorowicz ascertained that, in the majority of cases, these rays, like ultra-violet light, did not penetrate solid substances, as do the X-rays; yet their actinic action was found to be far stronger! Here is a field for long-continued observation and experiment. In thought photography, on the other hand, it has been ascertained that the rays can pass easily through solid matter, like the X-rays.

The next question of interest which presented itself for solution was this: To what extent can the fluidic hands change their form, size, and contour at will? Experiments were first tried in the reduction of the size of the hands, upon request.

Three plates were prepared and laid in a series upon the table at some distance from the medium. Through the entranced somnambule the "double" was then informed of the experiment, and asked to place its hand upon the three plates in succession, willing on each occasion to make the fluidic hand smaller. This was done. An impression of the same hand was obtained on each plate, but it can be seen that, on each occasion, the hand is smaller in size. This was all accomplished within a few seconds.

Of these experiments Dr. Ochorowicz says:

"We are therefore justified in arriving at the following conclusions:

"1. At first, the double's hand is larger than that of the medium.

"2. It tends to decrease in length and general size.

"3. The palm of the hand, especially, tends to decrease.

"4. Only the little finger remains without appreciable change.

"5. The change is that of several millimetres, but not enormous.

"6. The fingers of the double tended to close nearer together, as well as become smaller—just as an ordinary hand would probably do."

The light which supplied the necessary illumination for these photographs seemed to have been emitted from a sort of "egg," near the wrist of the hand, which was intensely luminous. This was not expected, and came as a surprise. Two suggestions as to its nature at once present themselves: (1) that it is a self-created mediumistic light; and (2) that it is a mass of matter from which the hand derives its material sustenance.

In a further series of experiments, during which Dr. Ochorowicz was repeatedly touched by a cold hand, impressions of large left hands were left upon the plates —the medium's left hand being, meanwhile, a long way removed from the plate. The fingers were very large, the thumb enormous and abnormally shaped at the end.

Summing up the conclusions which, he thinks, can be drawn from his researches so far, Dr. Ochorowicz says:

"1. Fluidic hands are detached more or less rarely—according to the condition of the subject's "forces." When these are strong, hands may even be produced unknown to the medium.

"2. The direction and character of these hands are determined by the sub-conscious mind of the medium; but also partially by the conscious mind.

"3. The properties of the fluidic hands are not constant; they change frequently.

"4. These changes represent transformations of energy —certain forms of energy being transformed into other forms. When the conditions are good, the forms of available energy are multiplied; when weak, they are lessened. They alternate, but do not blend. The mechanical effects are produced chiefly by the invisible hands, while the visible hands are inactive.

"5. I have never seen more than two hands formed by one medium at one time, and more usually only one. When there are two hands, however, they may be quite dissimilar, one from the other.

"6. There are several degrees of materiality, which succeed each other rapidly. The hands are so fugitive that it is almost impossible to seize them. When the imperfectly-formed hands are grasped, however, they are cold, slippery, and unpleasant to the touch. The better materialised hands, on the contrary, are warm and life-like.

"7. The well-materialised hands can be photographed; even the poorly-developed hands can give radiographs.

"8. The ultra-violet light necessary to produce these photographs can be produced by the hand of the medium or by the double itself.

"9. Radiographs are difficult to obtain; a materialisation generally loses its luminosity.

"10. The hands are sometimes like, and sometimes unlike, those of the medium.

"11. The fluidic hands can be moulded plastically, and altered as to their dimensions."

To resume the experiments: Dr. Ochorowicz desired to see whether the fluidic hand of the double could pass through a very small hole or space. He accordingly proposed placing a rolled-up film in a bottle, leaving only the small hole at the top, and see whether the hand could impress itself under these circumstances. Upon this being proposed to the medium, she exclaimed: "Make it more difficult than that; you will make the double lazy! Cork up the bottle!"

Dr. Ochorowicz accordingly cut a film, rolled it into a small roll, placed it in the bottle, and held the latter between his two hands, the right-hand palm acting as a cork, the left supporting the bottle. The medium

placed her hands on either side of the bottle, on the outside. She soon complained that her hands were paining her, seeming to swell and get larger. She was soon after seized with cramps, and the experiment was at this point discontinued.

Dr. Ochorowicz tried to draw the film from the bottle, but failed; he was finally obliged to break the bottle to extract it. The film was then developed, and upon it was the imprint of a hand—larger even than his own, to say nothing of the medium's—clearly formed. Fraud was absolutely out of the question. There seems only the alternative choice of invoking the fourth dimension, or assuming that the fluidic hand could curve itself round and round the film after having entered the bottle in some manner! The facts seem incredible; but I give them as recorded.

The question now arises: is the fluidic hand two-dimensioned? It could hardly have any thickness, to accomplish the last experiment. Dr. Ochorowicz determined to try a novel experiment, to test this theory.

Two photographic plates were placed face to face, separated by small pieces of cardboard at the corners. The "double" was requested to insert its hand between the plates when the medium was entranced. Upon the plates being developed, the imprint of a hand (the same hand) was found on both plates; *i.e.* a photograph of the top, and of the under side of a hand. This was repeated again, under more stringent conditions. The hand again appeared.

It was then decided to repeat the experiment with the rolled film in the bottle. The experiment was again made; the film was developed when the medium reclined on the couch on the opposite side of the room, and a very large hand was again found to have impressed itself upon the film. It had evidently succeeded in curling itself round the rolled film in the closed bottle!

The question is: Do the facts occur? And if they do, what is the cause of them? What is the nature of these fluidic hands? To whom do they belong? Of what are they constituted? Are they the hands of a spirit, or mere exteriorisations from the body of the medium—materialisations, only partially independent?

Without attempting to answer these questions in this place, I will conclude by pointing out two facts, which seem to me of considerable importance. The first is that many nervous and mentally abnormal patients may be mediums were the pains taken to ascertain that fact. I know of one famous alienist who confided to me his belief that a very large percentage of mediumistic cases could be found in hospitals for hysterical patients or in wards for the mentally unbalanced. The trouble is that experiments tending to ascertain the truth of such a theory are never tried. Had not Dr. Ochorowicz been interested in things psychic, Mlle. Tomczyk would simply have been cured by him in the general routine manner and dismissed. The world would thus have been deprived of one of the most remarkable mediums on record!

In the second place, these fluidic hands are almost identical in many ways with those presented by Eusapia Palladino at her best. The materialised hands, of varying degrees of density and formation, attached to long, shadowy arms, are exactly like the hands so often materialised at her séances—hands which are at times small, and at other times enormous. They no more resembled the hands of the medium than chalk resembles cheese.

16. This brings me to a final reflection, which I should like to mention before leaving this branch of our discussion. It concerns the question of darkness and its effect upon genuine mediumistic phenomena. Whether this effect be primarily physical, physiological, or psychological, the *fact* remains that it exists; and the

researches of Dr. Ochorowicz have tended to confirm this very strongly. His work has shown us (or rather confirmed us more strongly in the belief) that the question of *light* is a highly-important one, and that the greater the degree of darkness, *ceteris paribus*, the better and the more startling the phenomena.

Now, there has always existed a sort of *a priori* assumption that this should be so. Light, as we know, does bring about chemical reactions, and even exerts a definite physical force or pressure. Even so gross and so powerful a form of physical energy as wireless telegraphy is greatly interfered with by reason of the sun's rays (ultra-violet rays), and, of course, photographic plates are at once rendered useless by an instant's exposure to the sun. Again, it is known that sunlight has a more or less destructive influence upon all forms of animal and vegetable protoplasm, and it is very soon fatal to many of the lower forms of life. This being so, it has always appeared to me perfectly reasonable to suppose that the energy of the light-rays should interfere most seriously with the delicate and subtle forces and forms of energy which are liberated in the séance room. The old objection: "Why must these things always be done in the dark?" has appeared to me very short-sighted and inconsistent with all the facts above mentioned.

But, further! It is highly probable that life of any kind can only originate in the dark. Certainly, conception invariably takes place in complete darkness, and the whole period of embryonic development is passed in that condition. Again, inter-stellar space is, of course, absolutely black and devoid of any form of light save the faint twinklings of the far-off stars. Without the surface of some globe to reflect the sun's rays, no light of any kind would be possible; so that if life were conveyed across space, from star to star, upon infinitesimal specks

of dust, under the influence of light pressure, as postulated by Arrhenius (*Worlds in the Making*, pp. 212–30), this life must exist, and in a sense originate, in the blackness of inter-stellar space.[1] And, finally, if life on our globe originated, as many think, in the ocean's depths,[2] this must have been in the densest darkness, since light penetrates but a few fathoms below the surface of the ocean. Below that all is blackness, complete and eternal. No light penetrates to that depth —nor has it for millions of years! Yet it is in this region that life is thought to have originated! As G. W. Warder expressed it (*The Universe a Vast Electric Organism*, pp. 60–1):

"During this period of primæval 'darkness upon the face of the waters' the resistless electric waves of the sun were beating upon the cloud-enwrapped surface of the planet. It was the formative period of elementary life, and the descendants and successors of that mighty host of living beings have to this day to lay the foundations of their being in similar conditions of darkness. *Creative energy in its first stages of living form operates in dense darkness*, and the first life upon the planet began and perfected itself in the age when midnight gloom enveloped the globe."

This fact—that life originated in darkness, and that the power of life can only be exercised in darkness—is, it seems to me, a most significant one when viewed in the light of our studies, and seems to point to the conclusion that the "darkness" said to be essential at spiritistic circles is indeed necessary; and that, when delicate and

[1] It should be said, however, that—apart from its innate difficulties—this theory has recently received its death-blow by the discovery of the fact that space is filled with ultra-violet rays, which would soon prove fatal to all forms of life.

[2] See, especially, Duncan, *Some Chemical Problems of To-day*, pp. 63–83 and 97–104.

subtle forms of life and energy are being manifested, they are likely to become disrupted by sudden introjection of a coarse and powerful form of energy, such as light, so that this "condition," said to be necessary by all mediums, is probably in reality essential; and their claim, far from being absurd, is well founded, and in accordance with well-established scientific facts.

17. So far as to the physical phenomena. We must now turn to the mental manifestations, and discuss one or two points in connection with them before concluding.

Hitherto we have considered the process of communication (granting such to exist) solely from the physical and physiological sides, and not from the psychological. There is a great deal to be said in this latter connection, however, though I shall endeavour to be as brief as possible.

Take, for instance, the question of *symbolism*.

Our dreams, as we know, are largely symbolic, the work of Freud and others having proved this beyond all doubt. It is highly probable that the ravings of delirium are also of this nature, though no one, so far as I know, has yet devoted any serious attention to their study. Certainly it is true in mediumistic phenomena; for, in trance conditions, a larger number of messages, tests, and visions seen are of this nature and character—the symbolism often being so elaborate that the original thought is not perceived. As Mr. Coates remarked: "When a 'psychometer' places a geological specimen to his forehead, and describes an 'antediluvian monster,' roaring and walking about, no one but a very shallow individual would imagine for a moment that the psychometer was actually seeing the original," but rather that he obtained a faint and dream-like impression of the world at that epoch, and his subconscious impression was symbolised in the creature seen. A better example is,

perhaps, furnished by the following: a gentleman of my acquaintance visited a certain trance-medium, and, among other things, she described a large key. This meant nothing to him at first; but later, and after some apparent effort, the medium succeeded in catching (and conveying) the idea that the key was symbolic of success —unlocking the door of happiness, &c.—whereupon all she had said fell naturally into place.

Why this symbolism? The probable answer to this question is that the "message" cannot be given *directly*, and that this symbolic method of presentation must be resorted to in order to get the message through at all. There is good evidence to show that a pictorial method is resorted to, very largely, by the *soi-disant* spirits—mediums seeing what they describe, very often, when the more direct auditory method is not resorted to. The "spirit" presents somehow to the mind of the medium a picture, which is described and often interpreted by the medium. Often this interpretation is quite erroneous—resembling a defective analysis of a dream. Because of this the message is not recognised. Yet the source of the message may have been perfectly "veridical."

Let me illustrate this a little more fully. Suppose you desired to tell a Chinaman, who spoke not a word of English, to fetch a certain object from the next room. It would be useless for you to say "watch," because he would not know what the word meant. Probably you would tap your waistcoat pocket, pretend to take out a watch, wind it, look at the hands, &c., in your endeavour to convey to him your meaning. If this was not recognised, for any reason, you would have the utmost difficulty in conveying your meaning to him —and equal difficulty in telling him to fetch the watch from the next room.

Now, suppose these antics—or somewhat similar ones

—were resorted to by a "spirit" in his attempt to convey the word watch—perhaps to remind the sitter of a particular watch he used to wear. The medium might well proceed as follows: "He taps his stomach, and looks at a spot over his left side. . . . He seems to wish to convey the impression that he suffered much from his bowels—perhaps a cancer on the left side. Yes, he seems to be taking something away from his body; evidently they removed some growth, and he wishes to convey the idea that something was taken from him. . . . Now he is examining his hands; he is looking intently. He is doing something with his fingers. . . . I can't see what it is . . . a little movement. Was he connected with machinery in life? Now he is pointing to the door . . ." &c.

Such an interpretation of the facts, it will be observed, while describing all his actions, is wholly misleading in interpretation; the symbolism has been entirely perverted and misconstrued. And inasmuch as the subject probably never died of cancer, had no bowel trouble, underwent no operation, and was never connected with machinery, it is highly probable that the "message" would be put down wholly to the medium's subliminal, or even to guessing or conscious fraud. Yet, it will be observed, the message was, in its inception, wholly "veridical"—the fault lying in the erroneous symbolic interpretation of the medium.

There is evidence to show that other forms of symbolism are adopted also—applying to the auditory as well as to the visual presentation of the messages. *Names* afford some of the best evidence for this; *e.g.* in the sitting of Mrs. Verrall with Mrs. Thompson, November 2, 1899 (*Proceedings*, xvii. pp. 240–41), "Nelly," the control, gave the names "Merrifield, Merriman, Merrythought, Merrifield," and later went on: "I am muddled. I will

tell you how names come to us. It's like a picture; I see school-children enjoying themselves; you can't say Merrimans, because that's not a name, nor merry people. . . ." (Mrs. Verrall's maiden name was Merrifield.) If I remember correctly, there was similar symbolism with regard to the name Greenfield at another sitting.

18. Here, then, we see the full play of symbolism and its possible extension to cover proper names. But there is another and a very simple reason why names should be hard to recall and give clearly by "spirits." Names are proverbially hard to remember, even in this life—and we know that some persons naturally remember names far better than others. (This may account, to a certain extent, for the differences in the ability of communicators to give proper names.) But, with all of us, names are hard to recall. We all resort to "what's-his-names," and "thing-o'-my-jigs," on occasion, in our efforts to discover within us the name in question. And there are good physiological reasons for this. We learn names only after many other parts of speech—which means that the brain-cells corresponding thereto are laid down or brought into conscious activity *last;* they are therefore more ephemeral and less fundamental than others—hence the first to "go." This accounts for the increasing difficulty in the aged for remembering names—theirs is a physiological rather than a psychological defect. By analogy, therefore, there is every reason to believe that proper names are hard to recall—every reason for thinking that they should be—by "spirits" after the shock and wrench of death. The necessary psychical mechanism would be so shaken and disturbed that it would be impossible to recall names and events, which seem quite straightforward and simple to the sitter. The possibly pictorial method of presentation of proper names would greatly add to the difficulty, as

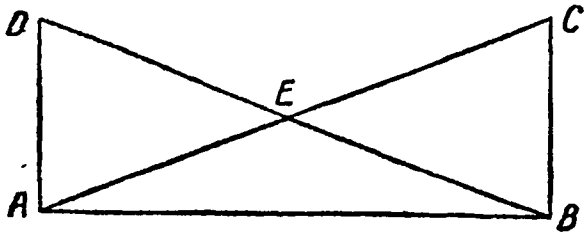
we have seen, and would be liable to lead to misrepresentation and error.

19. Dr. Hyslop, in his second report on Mrs. Piper, (*Proceedings*, Amer. S.P.R., pp. 1–812), calls attention to certain analogies which may be drawn from everyday psychology, rendering the process of communication far more intelligible, and the difficulties within the process far clearer to our perception and appreciation. For example, he calls attention to certain analogies with aphasia, which are most instructive. He says, in part:

"The two traditional types of aphasia are motor and sensory. Sensory aphasia is the inability to interpret the meaning of a sensation . . . motor aphasia is the inability to speak a word or language, though the ideas and meaning of sensations may be as clear as in normal life. . . . This latter difficulty is apparent in several types of phenomena purporting to be associated with communications from spirits. I have found them illustrated in four different cases of mediumship, and they may be represented in three types. They are: (*a*) The difficulties with proper names; (*b*) The difficulties with unfamiliar words; and (*c*) The inability to immediately answer a pertinent question. . . .

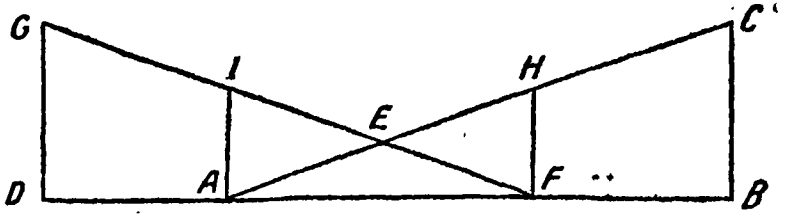
"The analogies with aphasia, of which we are speaking, may comprise various conditions affecting both medium and communicator. Thus the abnormal physical and mental conditions involved in the trance may affect the integrity of the normal motor action. Then the new situation in which death places a communicator, in relation to any nervous system, may establish conditions very much like aphasia. Then there may be difficulties in the communicator's representing his thoughts in the form necessary to transmit them to and through a foreign organism."

Dr. Hyslop then offers the following diagram as a possible solution of certain difficulties involved:



A B C represents the normal consciousness; A B D the subliminal consciousness. They intersect at E, which point represents the "equilibrium of the controls." "The area A E B shows the condition in which all sorts of confusion may occur, incidental to the infusion of controls, and this confusion will vary with the relation with the supraliminal and subliminal action of the mind." As one advances, the other recedes. As one gains a greater control over the organism, the other loses it, and *vice versa.*

Extending this conception to cover the cases of spirit "possession," in which this varying and fluctuating control is also manifested, we might represent this by the following diagram, in which normal consciousness



is left out of account, for the sake of clearness, and the trance condition (subliminal) only represented. The

spirit control of the organism takes its place in the diagram.

Here A B C represents the trance state—the subliminal consciousness. G D F represents the sphere of the spirit's control. It does not begin at all until the point F be reached. The space A E F represents the area in which all kinds of confusion is possible, and it is within this area that most of the mediumistic messages come. E is the "point of balance." A F H represents the amount of subliminal action accessible to the control, on the one hand, and related to the discarnate, on the other, in its *rapport*. A F represents the amount of the discarnate personality which is accessible to communication, so we have two fields which are wholly inaccessible to each other, and are respectively represented by B C H F and D G I A, the former a portion of the subliminal personality of the living and the latter a portion of the discarnate personality which cannot reveal itself.

This intermediate area, in which the control is liable to vary, and be thrown on to one side or the other, also has an analogy in the *hypnoidal state* of Boris Sidis—this being an intermediate state (so it is thought) which is convertible either into ordinary sleep, on the one hand, or into hypnotic sleep on the other. It all depends upon how this state is handled and controlled. It may be the same here; the medium may sink into internal reverie, or introspective trance; or she may be converted into a genuine "medium" by some influence exerted upon her from without.

20. On this theory, the deeper the trance the greater the control by the "spirit," and this corresponds very well with what has been said before. There are always a number of obstacles to clear communication, and the degree to which these are overcome would represent the

degree of clearness of the communications. The process of transferring a mental picture to the medium may be attended with all kinds of difficulties of which we know nothing. Assuming, for the sake of argument, that there is a sort of etheric body, or double, and that this is in any way involved in the process, we might have the following "difficulties" to encounter: The difficulty in picturing the event clearly in the communicator's mind; difficulty in transferring it to the light; difficulty in getting this transferred to the medium's physical body; the difficulty of manipulating the latter. We know that we often have great difficulty in manipulating our own bodies properly; and, in paralysis and kindred affections, we are unable to do so at all. Yet we are thoroughly familiar with our own bodies, and know how they work. How much more difficult would it be if we were suddenly transplanted in *another* person's body, and had to manipulate *that?* We should have to "learn the ropes," so to say; and all the little automatic tricks, and habits, and slips of speech, and what not, would be liable to slip out without our consent and before we knew it. We should "inherit," in fact, its whole psychological and physiological "setting." This being the case, we may readily see how difficult it would be for a discarnate spirit to manipulate another organism; and how likely it would be to allow certain tricks and habits of the medium herself to slip through, without being able to control them. As one communicator said, through Mrs. Chenoweth: "I do not like those 'don'ts'; they are hers, not mine." Here is a clear recognition of the difficulty involved in controlling the organism, and this is greatly accentuated when we remember that all such communications must be given when the *soi-disant* communicator is in a constrained mental attitude — "gripping the light," "hanging on to the medium's body," while giving

the communications. There is a double strain involved; and, as Dr. Hyslop said: "With what facility could I superintend the work of helping a drowning person and talk philosophy at the same time? How well could I hold a plough in stony ground and discuss protection and free-trade?" It is small wonder that the messages should be fragmentary and incomplete, were any such difficulties as these experienced!

The three chief difficulties involved in mediumistic messages may be summed-up under three headings: (1) intra-mediumistic conditions; (2) intra-cosmic conditions; and (3) the mental conditions of the communicators.

Under the first head may be placed all those difficulties which are liable to interfere between the communicator and the amanuensis. If the communicator is naturally a good visualiser this may help his visual communications, but impede the others; an audile might be better in some instances. Again, the impulse may come in some motor form, in which case neither of these types would be those best suited to control the organism of the medium. Whether the communicator is a good visualiser or not may affect the communications to a great extent. Whether or not he had a normally good memory would also have a great influence. In fact, the whole construction of the mind might have great influence upon the results. This is a subject which deserves to be studied very carefully one day, when the mere fact of communication is established.

As is well known, both Drs. Hodgson and Hyslop wrote strongly in defence of the theory that the communicator, at the time of communicating, was in an abnormal mental condition, somewhat resembling trance or delirium or secondary personality. They were, at least, not in full control of their thoughts; and this was

said to be established by the statements of the communicators themselves; and by a study of the messages communicated, wherein it was found that they became dreamy and vague; that they showed the same rapid change of imagery and subject which is manifested in dreams; an automatic tendency to capricious and confused association, a general indifference to personality, &c., as manifested in delirium. In dreams and sleep we have practically no control over the body at all, any more than if we were dead; and Dr. Hyslop contends that probably "somnambulism and hypnosis, dreaming, sleep, trance conditions, and death are all simply different degrees of the same state." I believe that Dr. Hyslop has of late modified his views upon this question, and has come to the conclusion that other conditions play a greater share in the results than the state of the communicator's mind. But there can be no doubt that this has its results.

Then, too, the medium's subliminal has a great and very decided influence upon the content of the messages. This was very small before Dr. Hodgson's death, but increased very much after that time. In a letter to me, dated January 27, 1908, Mrs. Ledyard, an old Piper sitter, said:

"DEAR MR. CARRINGTON,—. . . All sorts of false statements don't necessarily tell against the spiritistic hypothesis. If you get other evidences of personality, the false statements only confirm R.H.'s belief that "they" are in a sort of dreamy, half-trance state and *very suggestible.* My own opinion of the Piper trance is that, since R. H.'s death, when Mrs. P. has been less carefully guarded in many ways, and allowed to have so much voice in what she would and would not do, that there is much more effect of Mrs. Piper herself on the

trance—and more *leaks through* from Mrs. Piper—though I have, so far, seen no special evidence that it leaks the other way, and that what is told her by sitters during the trance gets into the normal consciousness. But it does affect her normal life, just as an hypnotic suggestion does, on which the subject acts quite unconscious of its source. . . ."

But Rector's[1] business seems to be more far-reaching and more complicated than this. I quote from Dr. Hyslop's second Piper report (p. 197) the following interesting passage:

"I may notice a remark Dr. Hodgson once made to me regarding the office of Rector in the phenomena of Mrs. Piper. It was not only as control that he exercised an influence over the results, but also both as intermediary between the communicator and the sitter, and as an inhibitor of the influence of the sitter's mind and the subconsciousness of Mrs. Piper upon this same result. . . . His view was that Rector inhibited the thought-transference from the sitter to Mrs. Piper's subliminal, on the messages, so far as that was possible. . . ."

From this it will, at all events, be seen that the relationship, and the whole system of inhibitions and influences at work in the Piper case is very complicated. It must be remembered that, on any theory, the "messages" must come *through* the medium's subliminal, which acts as a sort of matrix in which the whole mould of the supernormal is cast; and, this being the case, it is only natural to suppose that the results would be most complicated and inextricably mixed in their relationships and influences. If spirit communications influence the subconscious, we have a right to suppose

[1] "Rector" is the name of Mrs. Piper's chief control and amanuensis, during her trance sittings.

that the subliminal influences the communications in turn. And this is apparently proved by the facts.

21. Now a few words as to the psychological processes of communicating, and the interplay of minds one with another, which figure in this process. Writing of this, Dr. Hyslop says:

"Psychology distinguishes between what it calls visuals, audiles, and motiles. A visual is one in which visual experiences receive such emphasis, and which prove to be of such predominant interest to the subject that his habit of thinking about objects is expressed mentally or mnemonically in visual terms—that is, in the memory pictures of vision. . . . An audile is one in whom the sense of hearing is predominant. [In motiles the impulse is towards motor action.]

"Suppose the psychic is a visual and the communicator an audile, might not that difference make a marked difficulty in the adjustment necessary for communicating clearly? . . . A visual might see apparitions more easily, and have more difficulty in automatic writing; and an audile might easily hear voices and write with more difficulty, &c. . . . A proper name is purely an auditory concept. It has no visual equivalent whatever, except the letters which form it. If, then, the process of communication at any time involves a dominant dependence on visual functions of the mind, the sudden attempt to interpose an auditory datum might meet with the difficulty of prompt adjustment to auditory conditions for its transmission, and it might even be that the psychic could not, from habit in visual methods, adjust herself to all the needs of a proper name, except by converting it readily into visual terms, as the spelling of the name would express. . . .

"In the lighter trance it is clear that visual phenomena play a most important part in the communications.

With Mrs. Piper the phenomena seem to be more auditory. Mrs. Piper never sees apparitions or phantasms in her normal state; none have been reported of her as systematic experiences, as I have observed them in Mrs. Chenoweth. . . .

"What we gain in clearness of consciousness in the communications when the message comes through the active subliminal of the medium, we lose in the accuracy and specific value of the message, while what we gain in the specific definiteness of the messages through Mrs. Piper, where the subliminal, if intermediary at all, is passive and automatic, we lose in the dream-like and disturbed mental state of the communicator."

22. Another difficulty must be referred to in this place; and that is the probable loss of control over the stream of thought by spirits, such as we exercise in this life. Here, the checks and inhibitions are easily accomplished, unless disease in some manner prevents them; but there are strong indications that a "spirit"—at least when communicating—cannot control his stream of thinking to the same extent; and that, if it is constantly interrupted—by questions, &c., as it usually is—it tends to break up and become automatic, echolalic, or useless. That even experienced and careful psychic researchers *will* interfere with the flow of consciousness in this manner I know to be a fact; I myself, though I had been especially warned against doing so, did the same thing in my Piper sittings! Some of these difficulties I endeavoured to make clear in a letter, which I wrote to the English *Journal S.P.R.*, and which appeared in March, 1908. In it I said:

"For the sake of argument, let us assume that the intelligences that communicate through the organism of Mrs. Piper—and perhaps of some other mediums—*are* spirits of the departed, and that they temporarily

'possess' the organism of the medium (at least in part) during the process of communicating. That is the generally-held theory, I believe, and the simplest one to account for the facts. If this be true, it is to be supposed that the normal consciousness of the medium is in some manner removed, superseded, or withdrawn, and that only some "vegetable consciousness" remains, as it were, sufficient to keep the organism going until the return of the normal consciousness and normal control by the medium. Meanwhile, the controlling intelligence is, by supposition, influencing the nervous mechanism of the medium's body—directly or indirectly through some etheric medium—and influencing it to write out letters and words by the usual slow and laborious process. That they *do* find it slow and laborious is evidenced by the fact that all possible abbreviations are adopted—'U.D.' being used for 'Understand'; 'M' is frequently written 'N,' and so on. Even in our normal life we know that thoughts frequently flow faster than we can put them on to paper, and this would almost certainly be the case with spiritual intelligences who have no material brain to hinder their flow of thought. It is probable that the brain is as much an inhibitory organ as anything else; and when this inhibition is removed, it is natural to suppose that the flow of thought would be far less controllable and far more automatic than it is with us. It would be impossible for spirits to check and go on with their stream of thoughts at will as we do on this hypothesis; they would be far more automatic and less under the control of the will. If this were true, it would account for much of the confusion present in the communications. Suppose a spirit is trying to communicate some fact or incident in its past life. It is endeavouring to force this thought through, in the face of great difficulties, and while trying to retain its grasp of the

organism. Now, let us suppose that this stream of thought is suddenly interrupted by the sitter asking an abrupt question—referring to another incident altogether, and perhaps related to another time in the communicator's life. Is it not natural to suppose that, labouring under these difficulties, and lacking the inhibitory action of the brain, the communicator's mind should wander, and that he should either think aloud to himself as it were (all this coming through as confused writing, be it understood), or that the spirit should lose its grasp of the organism altogether and drift away? The mind cannot retain two vivid pictures at the same time; either one or the other must grow fogged and dim; and this would certainly be so in the case of any communicator, where we may suppose a certain amount of mental energy —corresponding to a mental picture perhaps—is necessitated in the very process of holding the control of the organism. If communications take place at all in reality, we may well suppose that the difficulties of communicating would be so great that all clear, systematic thinking would be impossible. People seem to imagine that the process of communication is as simple as possible, instead of the most delicate and complicated imaginable —the very difficulty being evinced by the rarity of the intelligible communications coming through. If anyone were to try the simple subjective test of closing the eyes and attempting to conceive his spirit controlling some *other* person's organism, he would very easily perceive the tremendous difficulties in the way of controlling an organism other than his own!

"However, my object in writing this letter is not to point out difficulties of this character, which are probably well understood by the majority of the readers of the *Journal*. It is to draw attention to another fact, and an analogy. Let us take a man in good health, whose

brain and mental functions are normal. Let this man be all but killed in a railroad accident. In the jar and shock of the collision this man was thrown (let us say) against an iron post, and his head badly cut and bruised. He was knocked insensible, and it was several hours before he returned to the first dim consciousness of his surroundings. Gradually he would revive. Objects would present themselves to his eyesight vaguely, indistinctly; he would "see men as trees walking." Sounds would be heard, but indistinctly; there would be a vague jumble of noises, and no definite and articulate sounds would be recognised at first, and until consciousness was more fully restored. Tactual sensations, smell and touch, would probably come last, and be least powerful of all; they would not be even distinguishable until consciousness was almost completely normal. All intellectual interests would be abolished, only the most loving and tender thoughts would be entertained or tolerable, and these would be swallowed up, very largely, in the great, central fact that the body and head were in great pain; that the memory was impaired, and that anything like normal thinking and a normal grasp of the organism was impossible. Thoughts would be scattered, incoherent, and only the strongest stimuli would focus the attention on any definite object for longer than a few moments at a time, and perhaps even these would fail. But if oxygen gas were administered to such a person, in moderate doses, he would recover and rally far more quickly and effectually than if no such stimulant were employed. He would rally more quickly, and be enabled to think more clearly and consistently—at least *pro tem.* In shocks to the living consciousness this would almost certainly be the case.

"Now, when we come to die, the departure of the soul from the body must be a great strain and stress upon the

surviving consciousness, and must shock it tremendously —just as the accident shocked it in the case given above. Certainly this would be so in the case of all *sudden* deaths, and in those cases who 'die hard'; and it is natural to suppose that it would be true also, more or less, in every case of death, however natural—since the separation of consciousness from its brain must be the greatest shock that any given consciousness could receive in the course of its natural existence. But after a time the spirit is supposed to outlive and 'get over' this initial shock, and to regain its normal functions and faculties. In its normal life, it is then supposed to be once more free and unhampered by any of the bodily conditions that rendered its manifestation on earth defective. But when this consciousness comes once more to communicate, it seems to again take on the conditions of earth life, *i.e.* those conditions which were present when the person died, and this would account for the fact, often observed, that mediums 'take on' the conditions of certain spirits who are communicating, *i.e.* they suffer *pro tem.* from heart or bowel trouble, pains in the head, &c. Further, this seems to extend to the mental functions and conditions also. Idiocy and insanity, *e.g.*, are supposed to gradually wear off in the next life, and a gradual return to normal conditions ensue. This is, at least, the statement made through several mediums, and it is only natural to suppose that such should be the case. The spirit gradually returns to a normal mental condition; but when any attempt is made to return to the 'earth plane,' and especially to communicate, these conditions return with greater or lesser force—varying with and depending upon the length of time such a person had been dead, and other considerations. On any theory, the consciousness must undergo some sort of temporary disintegration, while communicating, and must be scattered

over a wide field of recollection, while at the same time attempting to 'hold on' to the organism. It must also be remembered that the flow of thought is far more automatic than with us. All this being so, we can readily understand that any attempt at communication would be attended with the greatest difficulties, and such a consciousness, if it were constantly interrupted with questions, &c., would tend to go to pieces—to lose its grasp of the organism, and to drift away—only confusion and error coming through. This consciousness might be strengthened and rendered clearer, perhaps, by the presentation of some object belonging to the person when alive—as, no matter how explained, this seems to clear the communications. Any means that can be adopted to render clearer the mind of the communicator, on the one hand, or improve the condition of the nervous mechanism of the medium on the other, should therefore be of great utility and should at least be tried. This being so, I now come to the heart of the matter, and offer a suggestion which, if followed out, might improve the physical body of the medium, and hence render the conditions better from *this* side—as the presentation of objects might be supposed to render the conditions better from the other side.

"I have pointed out before that, in certain cases, when it is desirable to restore the consciousness and to render its renewal more certain and clear (after an accident, *e.g.*, that has knocked a person senseless) a mixture of oxygen gas is sometimes administered to the patient in order to produce these results. This being so, I ask: why may it not be a good idea to administer a diluted mixture of this gas to the medium when she is in a trance state—and when a communicator is attempting to convey his thought to the sitter by means of automatic writing? Might not such an experiment be tried, since no *harm*

could come to the medium if the oxygen be diluted and only sufficiently strong to effect the desired results? And might not its administration tend to improve the tone of the nervous system *pro tem.*, and render clearer the consciousness that is trying to use it and manifest through it—just as one's own consciousness might be rendered clearer by the same device? Of course such a process might have the effect (especially at first) of breaking the trance altogether, and of reviving the medium. But if the medium understood the experiment beforehand, and the process were also explained to the controls, it is reasonable to suppose that—after some trials at any rate—the trance would not be broken, and that better, clearer results would follow. At all events, when some of our physicians in America are experimenting upon the effects of various electrical rays upon mediums in a trance, might not this far simpler and better-understood method be tried with more or less impunity? I at least suggest that it be so tried."

23. It must not be thought that this "possession" theory of the Piper and similar cases is the only one which has been held in the past. On the contrary, as we know, there have been several others—Mrs. Sidgwick's telepathic theory—from the discarnate; Mr. Andrew Lang's theory of telepathy *à trois;* Mr. Podmore's theory of simple telepathy; the theory held by Andrew Jackson Davis and other clairvoyants, that there exists a sort of mirror-like sphere, upon which all thoughts and acts are recorded, and which the medium is somehow enabled to "read" during the trance state; the theory that discarnate spirits somehow project their thoughts upon a wax-like surface of astral substance, and that the medium is enabled to reinterpret this in some mysterious manner; the Theosophical theory; the theory of the occultists and mystics; the Catholic theory—that these

manifestations are all the result of evil, lying spirits—these are but a few of the hypotheses which have been advanced in the past by way of explanation of these phenomena. I may say that this latter theory has some respectable evidence in its support, by the way, a few very remarkable cases having come under my own observation, which I hope to detail at some future time; and Dr. J. Godfrey Raupert has cited some impressive cases in his *Dangers of Spiritualism, Modern Spiritism,* and *The Supreme Problem.* This is assuredly a side of psychic investigation which demands close study and prolonged investigation; and, in spite of the masterly analysis of some of these cases by Professor Flournoy in his *Spiritism and Psychology* (chap. iii.), I cannot but feel that there is yet much to be learned as to the nature of the intelligence manifested in these cases. And this was, as we know, the opinion also of Professor William James, for he wrote (*Proceedings of S.P.R.*, vol. xxiii. p. 118): "The refusal of modern 'enlightenment' to treat 'possession' as a hypothesis to be spoken of as even possible, in spite of the massive human tradition based on concrete experience in its favour, has always seemed to me a curious example of the power of fashion in things scientific. That the demon theory (not necessarily a devil theory) will have its innings again is to my mind absolutely certain. . . . One must be blind and ignorant indeed to suspect no such possibility. . . ." It must by no means be taken for granted, therefore, that the intelligences operating through Mrs. Piper and other mediums are all that they claim to be, even if their externality to the medium were proved. . . . We must be extremely cautious in accepting any messages coming through mediums until the most certain and convincing proofs of identity be forthcoming—and *then* we should be cautious!

The only plausible theory which in any way accounts for the Piper and similar phenomena—short of the spiritistic—is one based upon the existence of independently fluctuating strata of Mrs. Piper's mind, acquiring their knowledge by means of telepathy, clairvoyance, and other supernormal means. This view of the case is held and defended with extreme ingenuity and persuasiveness by Professor Flournoy in his *Spiritism and Psychology*—a book which I myself think should be read by everyone interested in psychics or inclined to "dabble in spiritualism." The complete isolation and individuality of the various personalities involved could only be explained, it seems to me, by postulating a series of subliminal strata, between which there would be no memory connection—very much like Mr. Gurney's strata obtained by him and described in his paper on "The Stages of Hypnotic Memory" (*Proceedings*, vol. iv. pp. 515–31). In this way alone could we account for the facts; but even so, are they explained?

III

ON THE POSSIBILITY OF SPECIALISING IN PSYCHICAL RESEARCH

As soon as psychical research becomes a recognised science there will be ample room for "specialisation," and for many years of study in each branch of the work. Consider, for instance, the many ramifications and possibilities which would be thrown open to the researcher! A man might become a "specialist" in haunted houses, in the investigation of such cases, and in their "treatment" and "cure." He would then have to investigate the nature and character of the phenomena which occur in them, and of the intelligences which manifest themselves. The nature of the figures seen in such houses would form a special branch of research, and the degree of their objectivity or subjectivity in any particular case. Numerous experiments might be tried, such as crystal-gazing, automatic writing, séances, induced dreams, &c. Experiments should be tried in photographing the apparitions, and in getting them to register their presence upon delicate and sensitive instruments of all sorts. Phonographic records of the "footsteps" of the ghost (if such occur) should be made, and a record taken of all the sounds and noises which occur in the house. Clairvoyants should be sent on "trips" to ascertain the character of the haunting, if possible, in order to "check off" their descriptions against the experiences of those living in the house. Communication should be established with "haunting spirits," if possible, by means of

raps, table-tipping, &c. The character of the phenomena should be studied, and the *physical* separated from the *mental*. The nature of the intelligence "haunting" the house should be investigated psychologically. The dreams of those who sleep in the house should be recorded and analysed. Animals should be taken to live in the house, to see whether or not they perceive anything unusual. The effect of suggestion, exorcism, &c., should be tried and noted. Experiments in hypnotism, "magnetism," &c., should be conducted in the house. Red lights and lights of other colours should be tried, to see whether they affect the phenomena in any manner. These are but a few of the many tests and experiments that might be made, and which would doubtless suggest themselves to the mind of the investigator as soon as the legitimacy of the subject were once granted.

Again, in the case of telepathy. Once the facts were proved, the fascinating study of the laws and causes would begin. Under what mental, physical, and, possibly, spiritual conditions does telepathy operate? What is the best mental condition of the agent? of the percipient? What would be the effect of hypnotic trance? What of dreams? (These are not original ideas, but they have never been followed out as they should be, and might be, if the subject were pursued scientifically as other questions in science are.) Again, might not telepathy be facilitated if we chose individuals of the same general temperament? If we chose two individuals to whom the same chord on the piano appealed (say the common chord of G minor or C sharp), and this chord were struck repeatedly, might not telepathic transmission be facilitated under such conditions? If both subjects were hypnotised, and the agent was told to "will" certain figures, &c., might not the percipient receive them more easily? If both agent and percipient were placed in a strong magnetic or high-

tension electric field, might not this in some way influence communication? Again, these are but a very few of the experiments which might be tried, once telepathy became an accepted fact.

In the field of clairvoyance the field is even greater, but here more original work has been done, owing largely to the fact that many of the experiments have been conducted upon subjects in the hypnotic trance, and hence more fully resembled "laboratory experiments." Still, much remains to be done, particularly in the realm of the *explanation* of clairvoyance, and in the investigation of the neural and general physiological concomitants of the condition.

In the field of "thought-" and "spirit-photography," the possibilities of research and experimentation are obvious and almost unlimited. The recent researches of Dr. Ochorowicz in "radiographs," and of Commandant Darget in thought-photography and the so-called V-rays, are of extreme importance, if true. Here is a field which anyone may invade; and, with the aid of a camera and specially sensitive plates, might accomplish really valuable and striking results. Very rarely have attempts been made to photograph apparitions (probably because they were too fleeting and unexpected), and the forms at séances have been photographed on only a few occasions. The human "aura"—granting it exists—should certainly be capable of being photographed, under certain conditions, as well as the radiation said to issue from magnets, crystals, &c., as explained by Reichenbach.

The human "aura" itself should be made the subject of special study. Here is a perfectly tangible thing, so to speak, which physicists can work on to their heart's content, without becoming "contaminated" by the general run of psychic manifestations! Is the aura a form of physical radiation? Does it affect the

atmosphere? Can it be photographed? Is it connected with the phenomena of exteriorisation of sensitivity or motivity? Will it affect the galvanometer needle, or other delicate electrical or physical instruments? Is it connected with the "astral" or "etheric body"? What is its condition when the subject is asleep? Can it be altered at will? Is it affected by passing a high-tension current through the body of the subject? (We know that these high-tension currents will themselves create an electric aura around the body.) What becomes of the aura after death; and what changes, if any, does it undergo at the moment of death? Such are a few of the questions which the psychic student might ask himself, and which certainly call for solution.

Once more: is "psychometry" a fact? If objects can retain certain "influences" within them, what is their nature, and how are they retained? How does the sensitive perceive these impressions? Is there not a connection between these phenomena and haunted houses? or between the "charging-up" of a table or planchette board before it proceeds to answer questions and behave in the manner it is often reported to do?

What is the nature of the "cold breeze" which is so often experienced, not only at séances, but during very many psychic phenomena, both of the experimental and spontaneous types, in all parts of the world? Is it a physical breeze, or is it purely "psychical"? Could it be collected and analysed, as was suggested in the case of the cold breeze issuing from the scar on Eusapia Palladino's forehead? What is its source? And what is its object? On this subject alone much suggestive and valuable research might be undertaken.

Take the simple phenomena of *raps*. What produces them? What is the bond between the hand of the medium which makes a gesture in the direction of the

table, and the table itself? What is the nature of the physical impact upon the table? Are these raps due to exteriorised vital force? If so, does this energy exude from the nerve termini, or is it connected only with the etheric body or double? Can these raps be controlled at will, or directed and controlled when the subject is under hypnosis? Can this energy be directed at will? Could it not impress delicate physical instruments? Might not a connection be thus established between these phenomena and the impressions of hands and faces, &c., occasionally seen in the presence of Eusapia and other mediums?

Then the phenomena of materialisation! Here is a wide field for study indeed! How can such an organism be built up? Out of what materials is it constructed? What degree of density can be attained? What is the power which manipulates this matter? and what is the structure of the matter itself? How can *will* plastically mould matter in space? On what framework, so to speak, is the body constructed? What is the nature of the vital drain upon the medium and the sitters? What is the nature of the intelligence animating the materialised figure? What is the connection between so-called "thought-forms" and materialised phantoms?

These are but some of the questions which would suggest themselves, and call for solution when psychics is recognised as a legitimate science, as it surely will be one day. These are problems mostly on the physical plane; but the psychological problems are just as many and just as alluring! I have referred to some of these elsewhere; and would content myself with again saying, that only when the *facts* of psychic research are recognised will their real, scientific study begin.

IV

MY SITTINGS WITH MRS. PIPER

In January, 1908, I obtained two sittings with Mrs. Piper—these being the first I had then obtained with this now famous medium. Naturally, I looked upon this as an event of no small moment in my life. Having read of her for so many years, and having so often tried in vain to obtain sittings, I looked forward to the time when a "future life" should be demonstrated to me personally, as it had been to so many others, who had had sittings with this medium! I went in what was, I believe, an impartial mind—rather inclined to be convinced upon slight evidence, but wishing to "see for myself" all the same. I had carefully wrapped up and brought with me several articles which had belonged to my parents in life, which, needless to say, Mrs. Piper did not see before my sittings. I shall have occasion to refer to these articles later on.

I was accompanied to the séance-room by Mr. G. B. Dorr, who had arranged the sittings for me. Mrs. Piper knew who I was, unfortunately, and we had a few minutes' chat, before the sitting, upon general subjects. During my three days' sojourn in Boston I stayed with Professor William James, so that I had the advantage of discussing the sittings with him each evening, after the séance was over. He concluded that mine were typical "bad sittings."

The record of these séances is practically verbatim. I noted in pencil every remark I made during the course of the sitting, and inserted it in its place in the automatic

script as it was being written. I think I may say, therefore, that mine are among the few really complete sittings which have been published, and, except those of Dr. Hyslop, almost the only ones kept in this way. For this reason they may be of value, from the psychological point of view, though they cannot be said to prove the supernormal very strongly.

The detailed records which follow, together with the notes and subsequent correspondence, may possibly prove tedious to the reader, but are of scientific value to the serious student. It is because of this fact that I publish them in full.

Before passing on to the records themselves, however, a few words may be necessary regarding my own attitude as to the value of these sittings. Professor James had said that no amount of reading the printed reports would convince one as would a few personal sittings. In my own case, precisely the reverse of this was the fact! I had been virtually convinced of the spiritistic theory before obtaining my sittings, but I emerged from them profoundly sceptical as to the spiritistic character of the communications. If anything in the whole course of my psychic investigation has made me sceptical of spiritism, it has been my Piper sittings! This is all the more interesting, perhaps, because it is so diametrically opposed to the experience of many others. While sitting by Mrs. Piper's side, during the automatic writing, I never for one moment felt that my mother or father were really there, however indirectly; nor did I feel that any external intelligence whatever was operative. Of course, this is only an intuitive impression, for which I can offer no scientific evidence. But the nature of the communications themselves confirm this. "I gained the distinct impression throughout the sittings that, instead of the "spirits" of the personages who claimed to

be present, I was dealing with an exceedingly sly, cunning, tricky, and deceitful intelligence—which threw out chance remarks, fishing guesses, and shrewd inferences—leaving the sitter to pick them up and elaborate them if he would. If anything could make me believe in the doctrine of "evil and lying spirits," it would be these sittings with Mrs. Piper! I do not for one moment implicate the *normal* Mrs. Piper in this criticism. Everyone who has had the pleasure of meeting Mrs. Piper socially knows what an ingenuous and charming personality she has; and how transparently honest she is. Nor do I deny the fact that surprising information of a supernormal character was often given me during the course of my sittings. One or two of the "hits" were, indeed, very good—as good as are to be found anywhere. Still, as I said before, all this does not alter my belief that I dealt, through Mrs. Piper, during my sittings, *not* with the spirits of my father and mother, but with a shrewd, cunning, tricky intelligence—be that intelligence external to Mrs. Piper's organism or not. If I was "on the fence" before my sittings, I have been doubly so since I obtained them!

Two examples will illustrate what I mean. During my second sitting my *soi-disant* mother said:

"Tell me about the children, dear."

I replied: "They are quite well."

And the hand wrote:

"Going to school—no more; they are too old now."

Now, there was a brief but significant pause after the word "school"; and I am certain that if I had said "yes," it would have been passed off, and nothing further would have been written. In fact, the hand was waiting for me, to see whether or not I acquiesced in this remark. Finding that I did not, that I preserved a glum silence, the hand went on "no more; they are too

old now." This was surely only a way of glossing over the facts—of covering up a bad guess; and struck me at the time as an extremely unpleasant and suspicious circumstance.

Another instance occurred later on in the same sitting. I had asked the question, "Who died first—you or mother?" (speaking to my "father"). The hand wrote:

"She (pause) came last, I came first," &c.

There was a distinct pause after the word "she," and I feel morally certain that this was to see whether or not I accepted it as correct. As I did not, the sentence was twisted round in the manner indicated and the "correct" answer given. I am certain that, had I not been observing the hand most carefully at the time, and paying particular attention to such points, I should never have detected this; and the remark would have been passed off as a good and correct "hit."

There are several instances such as this running throughout the sittings. This the reader will see for himself. My notes, written soon after the sittings, put a rather more favourable construction upon the facts than I should be inclined to give them now.[1] But the fact that my own sittings were bad ones does not in any way disprove the very striking evidence obtained by others; and I know only too well—from my experience with Eusapia Palladino—that nothing can be judged from bad sittings alone. At least *one good* sitting must be seen before a just estimate of any case can be formed. That is why I hold my judgment in suspense and consider the case open—as before. The supernormal knowledge displayed has to be accounted for in any

[1] For convenience, I frequently speak in the Notes of the "communicators" as if they were "spirits" (as indeed they may be!), but the points raised as to the theoretical difficulties involved, &c., would hold good on any theory.

case, and this was displayed even in my sittings—as the records show.

With this brief introduction I turn to the sittings themselves:

SÉANCE I

SITTING WITH MRS. PIPER. *January* 13, 1908
11.5 A.M.

+ HAIL.

(Hail, Imperator.)

We greet you with joy and peace this day friend of earth.

+ (R.)

Speak slowly friend of earth that we may U.D.

(Who is it that speaks?)

Rector now, but a friend is coming to greet you—R.

I am Wildman.[1] Glad to hear she is better [2]—tell her to keep to her music.[3]

(Is this her mother?)

Yes,[4] and I am very glad to get my message to her.

(I will take it, and give it to her.)

Oh! I shall bless you always.[5] Do not let her give

[1] When writing my original notes, I stated that Mrs. Piper could have had no means of ascertaining the fact that Wildman was my wife's maiden name. Since then, however, I have learned that Mrs. Piper knew several people in England who knew my wife before she was married—so that the evidential value of this name vanishes. It is unfortunate, to say the least, that of the two complete names given during my sittings, one was apparently erroneous, and the other could have been learned by normal means!

[2] My wife had not been well for some time past, but was better at the time of the sittings. This may, therefore, be considered a "hit."

[3] This is rather good, but again Mrs. Piper could have learned from the same mutual friends in England of Mrs. Carrington's fondness for music, and the fact that she had studied seriously for years.

[4] This could also have been learned from the friends in England, and doubtless was. I do not, of course, say that these facts were acquired consciously or given fraudulently; but only that they lodged in Mrs. Piper's subliminal and emerged in the trance.

[5] Her mother was deeply religious. Still, the remark is common.

it up.[6] We all want her to do what seems best from this life.[7]

(I shall be glad to give that message to her.)

Thank you. Tell her her mother forgets nothing.[8]

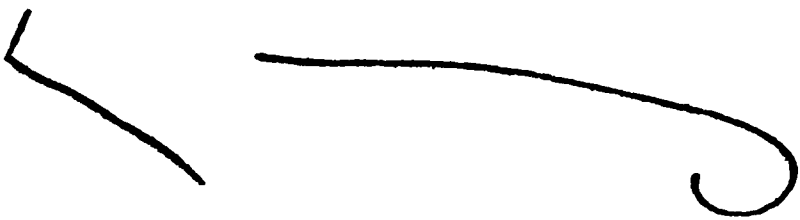
(Please repeat the last words.)

Forgets nothing. No +

[Change of Control.]

I come a long way to greet you.

(Who speaks? Take your time.[9])



[Change of Control.]

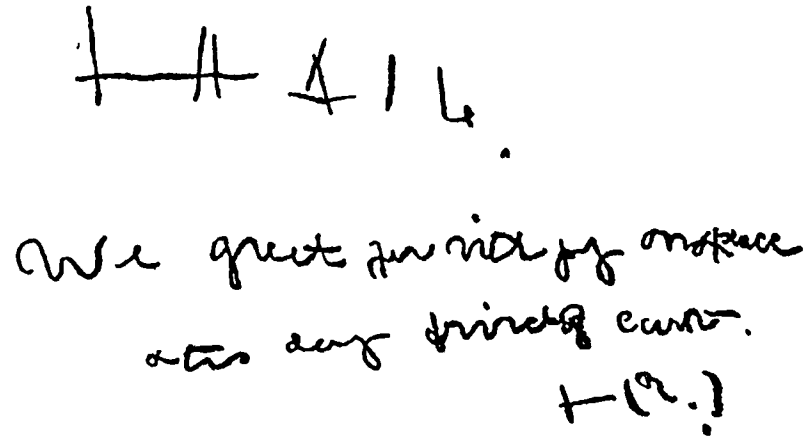
Good morning. I am glad to see you. R. H. What are you up to? I am very glad to greet one I thought

[6] See notes 1 and 3.

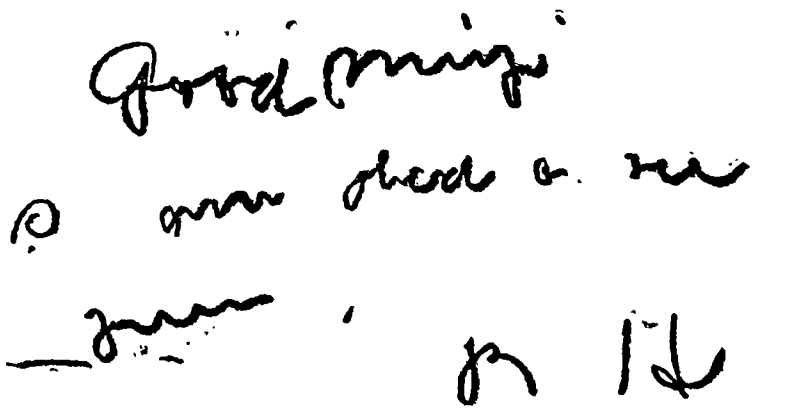
[7] This might be held to indicate that Mrs. Wildman has changed her attitude since death. This is interesting.

[8] Her mother always had a very tenacious memory for details.

[9] These apparent scrawls are of remarkable interest and clearly display some supernormal knowledge. While I was asking, "Who speaks?" I had taken from my pocket and laid upon the table a small pair of nail-scissors that my mother had used when alive. After my mother's death my sister, Irma, had sent them to me. I had these in an inside pocket when the sitting began. When Mrs. Piper passed into trance she sank forward with her head on the cushions and turned to the left as usual—away from the table upon which the writing occurs. Now this separate small table was at the time covered with green baize, and so, when I laid these scissors down on this table very quietly, there was no noise whatever; and even if Mrs. Piper had been wide awake, and not in a trance at all, and even if her eyes had been wide open, she could not have seen these scissors, as her head was turned in the opposite direction and buried in the pillows. There was, therefore, no possible way in



RECTOR'S WRITING.
("+HAIL. We greet you with joy and peace this day friend of earth. +(R.).")



THE "HODGSON" CONTROL.
("Good morning. I am glad to see you. R. H.")

68797

at one time I would be glad to help you U.D. her all right.[10]

I yes *will*.[11]

(I am very glad to have the chance of meeting you at last.)

Are you C——?[12]

(Yes.)

Capital, so am I you—it is mutual. Tell me, friend, that *all* is *well* with you.

(Yes, very well: have you any message?)

Yes, first of all, do not hurry.

(All right.)

Let me keep you straight—we cannot hear unless you are calm—

Hello George—I just observed your voice—[13]

which the medium could have seen the scissors normally. When this scrawly line was drawn, I had not the slightest idea what it meant, and did not connect it with the scissors at all. I only found it out by accident, as it were, later in the sitting. I consider this incident very remarkable and one clearly indicating that some supernormal method of acquiring information was active.

[10] This confused passage needs some explanation to make it intelligible. When my mother died, I wrote to Dr. Hodgson, asking him if I could, by any chance, obtain a sitting with Mrs. Piper, directly, or through him, as intermediary. He inquired, and it was stated that there was no immediate hope of this. On reading over the passage, in view of these facts, it might be claimed that Dr. Hodgson remembered this incident and is here referring to it—*i.e.* he was stating that he had hoped to interpret the Piper writing for me when my mother communicated. I consider this passage quite a good proof of identity, in spite of its confusion.

[11] This is—on the spiritistic hypothesis—a remark made by one communicator to another, which slipped through as an "automatism." It has no bearing on the sitting, and no meaning, on any other interpretation of the facts.

[12] It will be observed that "Dr. Hodgson" maintains his cautious attitude until I had stated that I was the right person. I had been referred to before by my initial only, but after this my full name was invariably spel ed out. But this would be natural on any theory.

[13] Mr. Dorr made some remark to me here, which I forgot to record. It is of interest to note that Mr. Dorr's presence had not been "sensed" before, and clearly indicates that "spirits," at least when communicating, have a very limited perception of what is passing around them. The voice was, however, recognised.

Good! how are you getting on in research, Carrington;[14] I hope you will keep your health still.[15]

(Dr. Hodgson—)

Hello.

(Dr. Hodgson, I am going to have a sitting with another light the day after to-morrow; will you come and speak to me there?)

Soule.[16]

(Yes.)

All right, what can I do for you there?[17]

(Can you give me the word pencil?)

Spell it [not read at time]. Spell it. (Pencil) [spelled out by me].

Tennyson—

(No, no, pencil.)

First letter?[18]

(P—P.)

[Mr. Dorr raised the hand to his lips and said: "What you write with, Hodgson; pencil."]

Oh, yes; leave my head alone, George.[19]

[14] My name is here given in full, it will be observed, and a direct reference made to the fact that I was in "research." Mrs. Piper knew this fact, however, so that no evidential value can be attached to this allusion.

[15] Dr. Hodgson and I had had several discussions, by letter, on vegetarianism and general health topics—before he died—and I think this is a possible allusion to that fact. I cannot press this interpretation, of course, but the remark, "I hope you will keep your health *still*," seems to me to indicate that this was referred to.

[16] This reference to another medium is interesting, and shows that "Dr. Hodgson" was aware of the probable source from which the expected information was to come.

[17] The desirability of cross-reference is here alluded to at once.

[18] These mistakes are of great psychological interest, as indicating the difficulty in understanding what is said to "them" by those on "this" side. The importance of this will be apparent when we come to the second sitting. It is generally assumed that "spirits" have no difficulty at all in understanding everything that is said to *them*, but this clearly indicates that such is not the case. This would be true, probably, on any theory—whether the "spirits" were real, or were subliminal personifications.

[19] This is no less remarkable than amusing. It would seem to indicate that the communicator's head or thinking apparatus was mostly in the

(All right.) [Laughing.]

Pencil. Yes, I'll do my best, pencil—will say Capital. I will say Capital pencil. I'll do my best C.[20]

I tell you I am on the war path just now.[21] I found a gen looking for lights.[22]

(Is there anyone there trying to give a message?)

I found a gentleman trying to reach you. How is Hyslop?[23]

(Well, and working hard.)

Give him my love and tell him I will help him at the other lights.[24]

(Have you been in the habit of going to the other lights?)

Oh yes, I have been, but with little result.[25]

(I thought so.)

Cannot get power enough.[26]

(Yes, I thought that was the case.)

hand and arm—a supposition certainly borne out by the appearances of the case.

[20] This remark indicates that, although Dr. Hodgson was now fully aware of the word to be given, he was uncertain of his ability to give it. It indicates the limitations of the powers of the communicators—on any theory—and shows us that a message cannot be sent whenever desired, as many are disposed to think.

[21] Dr. Hodgson was supposed to have been very busy between the Piper experiments and those conducted by Dr. Hyslop with other psychics, at which Dr. Hodgson purported to communicate. Between them all he must indeed have been on the "war path!"

[22] This passage is of interest, assuming that those "on the other side" are constantly on the *qui vive* to communicate whenever possible, but that they usually find it impossible. It has no evidential value, of course, but indicates what may possibly be taking place "over there."

[23] This question indicates that Dr. Hodgson was aware of my connection with Dr. Hyslop in the work of the Institute. As the fact was known to Mrs. Piper, however, we can attach no evidential weight to this.

[24] This is an allusion to the other mediums with whom Dr. Hyslop was ceaselessly experimenting. Dr. Hodgson was supposed to be present at a number of these experiments—hence the allusion.

[25] It is a fact that, in the earlier stages of the work at any rate, but dubious proofs of identity were forthcoming, at these "other lights." The same may be said to hold true to-day!

[26] This confirms what was said above. The phenomena bore that external appearance.

I think about as you do.

(Can you bring the gentleman you spoke of a moment ago?)

Your father said tell him I U.D.[27]

Have you got past rules [not read at time], have you got those studied out yet? I used to help you with them. Do you remember?

(Help me with what?)

Rules, I said—I advised you not to hurry.

(All right.)

About rules—father says rules; don't you remember what used to bother you at your studies [not read at time]. The rules—I think I spoke of them as figures—figures.[28]

(Father, can you tell me anything to prove your identity; to convince me and the world that it is really you talking?)

Give me time and I'll U.D. where you are better, then I'll help you to know your father and what advice he gave you.

You were so nervous as a little boy,[29] and rather inclined to have your own opinion.[30] I am glad of it *now*.[31]

[27] A direct allusion to the fact that my father had "passed over." So far as I knew, Mrs. Piper was unaware of this fact, and my age would not necessarily indicate that such was the case.

[28] My father used to help me to a certain extent with my studies, particularly with mathematics and chemistry, in both of which subjects he was very well versed. But I do not think this was more true in my case than in many others, and it is of little evidential value. It is but natural, however, that my father should remember this, were he really "there," as he died while I was still at school.

[29] My sister Irma states that I was not nervous "when a small boy," but I am under the distinct impression that she is mistaken in this, and that I was very much so. It is difficult to say how such states and conditions strike outsiders.

[30] I think this is true; I was always rather obstinate about things, especially if everyone else was opposed to them!

[31] It is here realised that this characteristic was the indirect means of his communicating with me at all. For, if it had not been so, I certainly should never have been enabled to carry on my investigations in psychic

(Father, do you remember living in India?)

In what?[32]

(India—the country of India.)

Country, India, of course, do you think I forget my work or anything connected with it?[33] Mother all right, do you remember.

(Who is speaking?)

Father and your *mother*.[34]

(Is she with you?)

I just said she is here all right. Is she all right; yes, indeed she is.

But Car—Cath a rine.

(Catherine?)

Wrong.[35]

(Can you give the right name?)

I am not telling about mother at all. I said she was all right, but you remember Captain.

research in face of the constant ridicule and opposition of the family. But the fact that I did this gave rise to the occasion for my sitting—and hence for his communicating.

[32] Another example of the difficulty experienced by the communicators in catching the questions of the sitter—and especially names (see Dr. Hyslop's experiments in this direction: *Proceedings, S.P.R.*, vol. xvi. pp. 624–34).

[33] It will be seen that "my work" is immediately connected with India, in the mind of the controlling intelligence, and not with any sight-seeing or pleasure trip to the country. This is perfectly correct. My father lived in Calcutta for ten years, being at the head of the Marine Survey Department while there. Later on he refers to "the service" (see below).

The words "mother all right" would indicate—on the spiritistic theory—something of this sort: Dr. Hodgson had said to my father, who was communicating, "His mother is here, and wants to communicate." To which my father replied, "Mother? all right," and went on talking to me. These words slipped through as an automatism.

[34] Here is a good example of the confusion existing at the sittings, and how difficult it sometimes is to follow the track of events and tell who is communicating. Nothing had indicated any change of control in the communicator, and indeed, there was no change, apparently; yet both my father and mother are now said to be communicating at the same time!

[35] An interesting spontaneous correction by the writer, without any hint being given by me—save, perhaps, the inflexion of the voice.

(Who?)
Cap ship.
(Who?)
For heaven's sake have you forgotten—
(Oh yes, I remember.)
Strange, if you are you you cannot forget. Cap tain.[36]
Don't hurry us, let us find out where you are.[37]
(All right, don't hurry.)
I am banging away at your father, beating into his mind the fact that he is speaking over the line just now. Are you better than you were.[37b]
Balod—Balod.
(Balod?)
Ballo. Balo Balo Balo. Ki yu Balo. Unde de see. Captain Hunter.[38]
I U.D. that he is trying to say a word Indian Balalo[39]; yes.

[36] This passage is, perhaps, one of the most striking of all. I do not remember another reference to a "ship captain" in all the Piper records, and yet it crops up here, quite spontaneously. The facts in the case were these. Captain Hull was a very old and very close friend of my father's—they having known each other for forty years or more. The captain served in the British navy, and, when I knew him, had retired on his pension. The surprise at my not at once recognising this name was therefore only natural: the record will show how great this surprise was (see my sister's note, i. 1). (These numbers refer to paragraphs in her letters.)

[37] "Let us find out where you are," is one of those interesting little remarks that serve to throw a flood of light upon the difficulties of communication. After talking to me freely for many minutes, in the same room, and through the same medium as usual, the communicator did not even know where I was! How vague and dreamy and uncertain must be their knowledge of our world; and how easy to see that clear and direct tests cannot be obtained from intelligences so dimly conscious of what is going on. (This is true, no matter *what* the intelligence may be.)

[37b] This question is quite pertinent. As a boy I had always been very delicate and spent a very large part of my early life in bed. The question as to my health is therefore quite natural.

[38] All this is very confused. The meaning of the jumble of letters is explained in the next remark—apparently to be contradicted later! The "Captain Hunter" at the close of the sentence is evidently an attempt at Captain Hull, before mentioned. The mistake of interpretation is supposed to rest with the intermediary on the "other side."

[39] R. H. is apparently speaking here, attempting to explain some of the

(Is father speaking?)

I am trying to tell you about that officer.[40]

(Is he with you?)

Yes,[41] and he recalls [?] your presence here; do you remember the guard—guard [read general].

No, not general at all—g u a r d.

Do you remember it and do you remember how I tried to help you get through, but I left before you finished [not read at time].[42]

(Do you remember Herbert?)

I told you about him over here—Hunter.

(Is he there?)

Yes, I do, here I said he was.[43]

confusion existing. As I have stated, my father was an old Anglo-Indian, and spoke Hindustani quite fluently at one time. I thought at the time—as did "Dr. Hodgson"—that these letters represented an attempt to say something in that language; but this was afterwards denied, apparently (see later on in the sitting).

As to this word, I have made several attempts to ascertain its meaning—if any there be. I have since discovered the following: *balao* [Phil.] is a medium-sized tree, yielding light wood (yellow or rose), and used for construction. It exudes a resinous gum which is used for varnishes, &c. *Balalo* [Fiji], is a species of sea-worm living in the interstices of coral-reefs. Neither of these seem to throw much light on the situation!

[40] Here the communicating intelligence returns to Captain Hull, about whom he seems to be striving to speak all the time.

[41] This is correct: Captain Hull died many years ago.

[42] This passage is not clear to me. I do not remember any "guard"—unless this refers to the guard outside Whitehall, next door to the Admiralty, in London. I often used to pass these guards while out walking with my father, and especially when he visited the Admiralty—as he did occasionally when business demanded it. "Guards" would have a significance on this theory; but such an interpretation of the case is hard to dovetail into what follows later (see below).

The remark, "I left before you finished," may be held to refer to the fact that my father died before he had seen me through college, as he intended to. His premature death forced me to leave England, and come to America before I otherwise should.

[43] It would appear from these passages that Herbert and Hull and Hunter were all confused, and that the communicator evidently thought I said Hunter (Hull) when I had said Herbert. The communicator thought I referred to Captain Hull (whom the intermediary had wrongly got Hunter) and stated that he had already said he was "there." It would be quite natural for the communicator to take this stand if my question had not been understood correctly. I received some evidential messages concerning Herbert later on.

(Do you remember Irma?)

Of course, tell me about her; *my love*, my love to her—my love to her.

(Yes, I will.)

Do. *Do, oh do!*

(I will; she will be glad).

Tell her never for one moment do I forget her—poor child.

(Can you tell what relation she was?)

Sister, sister, your sister. *My child*, I do not forget her; tell me about her health. [Not read at time].[44]

(Is mother there?)

I said yes I heard she was not well; I said I remember her very very well.

(Can mother speak here?)

Yes, did you not hear her half hour ago [not read at time]. Half hour ago Hodgson brought me and her; what are you thinking about, do you think I am dead, my son?[45]

(No.)

Well [read Nell]. I say W E L L. I am doing my best to keep them straight. H.[46]

I think of you continually, and I am very glad to have found you at last, my son, as I [pause].

[44] The hand showed great excitement in this passage, as the character of the communication will show. Irma, my only living sister, was greatly attached to my father, and he to her. The tone of endearment is evident throughout the passage. The relationship was correctly given at once, it will be seen, though from my question it might have been simply a friend of the family. The correct and enthusiastic recognition in this case was very striking.

[45] After replying to my question, by the words "I said yes," my father goes on: "I heard she was not well," &c. Supposedly my mother had informed him of my sister's poorer health after she joined him "on the other side." It is true that she has not had such good health recently as of former years; as my father remembered her, she was always in excellent health—as he indicates, "I remember her (as) very very well." This is quite correct.

[46] "Dr. Hodgson" evidently put in a word of explanation here, as the initial H. indicates.

(Mother.)

Yes, dear.[47]

(Do you remember my old friend Ferdinand Bensusan?)

It [superposing]. I tried to spell it Balo again and again.

B., *I do, I do, I do.*[48] Do you remember Polly?

(Polly?)

Popey [not read at time].

Stupid Poking the *Cat* [?] he came here.[49]

(Please repeat.)

You thought so much of him.

[47] This expression "dear" is frequently used. The term of endearment used by my mother is very characteristic. I have searched through the Piper records without finding another case in which the word "dear" is interjected in the messages as often as it is in mine. Now this habit was one peculiar to my mother, and she used the expression "dear" to us all very frequently, as the following brief extract from one of her letters to me will show:

"How sorry I am not to go, dear, I won't attempt to say, but perhaps if I wait until next summer F—— may see a way out of the difficulty. . . . You mustn't feel it too much, dear, but I hope to remain when I *do* go," . . . &c.

This habit of using "dear" so frequently was, then, very characteristic of my mother when alive, and it will be observed that this characteristic constantly runs through her script—and hers only.

[48] It will be seen that the communicating intelligence now claimed that the confused jumble of letters, noted before, was really an attempt to spell my friend's name! Nothing definite can be made of this; but it will be observed that the suggestion that these letters represented some word in "Indian" was a guess of the intermediary, and not a statement by my father, then communicating, who replied that he was "trying to tell me about that officer," when I asked him if he were communicating. The whole passage is very confused, and certainly not evidential in any sense of the word.

[49] Being unable to make out the writing in this instance, I sent the script to Mr. Piddington, who has had much experience in deciphering it. He replied as follows:

GRAND HOTEL BELLEVUE, MONNETIER-MORNEX,
Sept. 16, 1909.

DEAR MR. CARRINGTON,—I have not the least doubt that pp. 1 and 2 read as follows:

"Do you remember Polly?

"Pokey Stupid Poking the Cat."

I imagine that "Polly" was a name introduced for the purpose of

(Yes, go on.)

I never can forget Balosusan.[50]

(Have you any message for Irma?)

Dear child, give her my love and tell her I U.D. better now. I did not U.D. before she got the ring[51] and I did not suffer.[52] Am I dreaming; no, I am perfectly clear.[53] Tell her I have seen Annie, and she was very glad to welcome me when I came. She passed out so long ago.[54] Do you remember the one who came

"fishing." It failed to lead to anything, so Pokey of "Popey" was tried instead, again, without result, and so then "Pokey" was developed into "Poking the Cat." This kind of fishing by means of indistinctly written words is very common in the Piper trance. The odd thing is that it sometimes leads up to results which cannot be explained away as due to fishing. For instance, Ernest Bennet had four sittings with Mrs. Piper. In the course of the first or second sitting, he was asked if the initials "C. B. R." (not these actual initials, as I cannot remember) meant anything to him. He misread them as E. R. P. and said "Yes." E. R. P. were the initials of a great friend of Bennet's, who had died under rather tragic circumstances. From the moment when he misread the initials and accepted them as relevant, a stream of relevant communications poured forth from the dead friend. Bennet never knew that he had misread the initials. I discovered it when going over the records of his sitting. Now if you had recognised "Polly" or "Pokey" you would never have got anything about "Poking the Cat," but lots about "Polly" or "Pokey."

P. 3 reads as follows (for text of this, see p. 116):

"I say I do dear. I remember it so well. I say I recall—I'll tell you all about it when I return."

The word you have tried to make into Brazil or Rochelle is simply "recall" written with a capital R.—Yours sincerely,

J. G. PIDDINGTON.

[50] The communicator again reverts to the previous conversation. My friend Bensusan is here referred to.

[51] I knew nothing of this ring. I wrote to my sister in England, and I have quoted her reply in its place.

[52] The same remark applies to this reference. My sister's letter will explain what is meant by these references.

[53] This remark, "Am I dreaming; no, I am perfectly clear," certainly indicates that the communicator *was* dreaming, or in a dream-like state. No person in full possession of his faculties, and having the usual command over them, would ask himself such a question. Only when uncertain as to whether one had possession of all his faculties would this question be asked. It clearly indicates the semi-trance state so strongly insisted upon by Drs. Hodgson and Hyslop.

[54] I knew nothing whatever of any Annie. My sister's letter will throw light on this (i. 3).

before I did, and I missed him so, tell her.[55] Tell me about the children.

(Is this mother speaking?)

Yes, I am sending a message to my daughter in the body. I want to know all about the children. I never forget my children.[56]

(Mother, do you remember that very hot country where you had so much fever?)

I say I do, dear. I wanted Irma to know. I really did not suffer as much as she thought.[57]

(At the last?)

Yes, I want her to U.D.

(Can you tell me the disease from which you died?)

[Hand pointed to spot over left or descending colon.[58]]

(Yes, that's right.)

I do, but let us forget it, dear. I am better now.

(Yes, your death was a great blow to us all.)

So suddenly.[59]

(Yes, that's right.)

Yes, I remember it *all.*

(Do you remember Fitzroy and Hedley?)

[55] This passage is very confused, alternating between "her" and "him" in a confused way. It indicates the wandering of the mind, that became more apparent later on, before the communicator voluntarily stated that she was getting confused and had better go.

[56] This is very characteristic of my mother, who was always very fond of us all, and an unusual tie existed between us. I can, however, place no weight to the passage, as an attitude of this sort is expected from every mother.

[57] This is very good and possibly true. Knowing that my mother always concealed any pain, my sister probably thought that my mother was in pain a great deal of the time, when, in fact, she was not.

[58] The hand containing the pencil pointed to the exact spot over the colon where my mother's cancer had been situated. She died from cancer of the bowel. A very successful operation was performed, and part of the intestine removed, but she died within a few months of the operation. The hand indicated at once, and exactly, the point where this cancer had developed.

[59] My mother did die suddenly. In fact, she never knew she was dying at all; but became unconscious in her sleep, and never woke up or regained consciousness.

I have to look for that name over here.

(What name?)

Herdley.[60] I tried to say it too, that message you got from another light, who said, Mother, we're not very clear.[61]

(Repeat, please.)

That message—go now, friend.[62]

(Who speaks?)

Hodgson, yes; better go, George, for a moment.[63] [Mr. Dorr left room.]

It is only because he attracts me.[64]

I said I tried to give you a message through another light, but it was not very clear [not read], very clear.

(Last word?)

C L E A R.

(Yes, all right.)

Yes, did you U.D. I have never seen you so clearly before, dear.[65]

(Do you know that I have been married since you passed out?)

Yes, I do dear, and I am very glad. I like Gertie very much, she is a good child, and very fond of *music*.[66]

[60] This is incorrect. My brother Hedley is still living. One may account for this error by supposing that the name got through wrongly and was mistaken for Herbert—another brother who had died some time before. This brother was referred to later on, and it was then stated that he had died (see below).

[61] Evident confusion. This may be held to account for the above mistake.

[62] This was addressed to Mr. Dorr, who had remained in the room, on the opposite side of the table, until this time. He was now sent from the room.

[63] Dr. Hodgson supposedly comes in for a moment to ask Mr. Dorr to leave, as noted above.

[64] This is "Dr. Hodgson's" explanation of why Mr. Dorr was asked to leave the room.

[65] The language of my mother again becomes evident. She is less confused than before, owing, it may be said, to the moment's respite she obtained when Dr. Hodgson communicated to ask Mr. Dorr to leave. It will be seen that the message is much more connected and clearer than formerly.

[66] Again the word "dear" appears. The reference to being fond of music is correct and pertinent. The name Gertie is quite wrong, how-

(Have you met her mother there?)

Yes, Mrs. Wildman. Wildman. She is a very dear woman, and I am very fond of her.[67]

(Have you ever seen my wife in her dreams?)

Yes, I say.

(Did you give her any message?)

ever, Mrs. Carrington's name being Helen, or Nell, or Nellie. The name Gertie might be held to be a phonetic error for Nellie—the mistake being made by the intermediary. I cannot account for this mistake on any other theory—the less so because I had already read "well" as "Nell," which was corrected by the writing; and further, if Mrs. Piper had seen the dedication page of my *Spiritualism*, she would have seen, clearly enough, that it was dedicated to *Helen* Wildman. There was, therefore, no excuse for this mistake on any theory of secondary personality.

[67] This statement is interesting in view of what occurred at the very opening of the sitting; of the muttered passages in the subliminal at its close, and of a *dream* that Mrs. Carrington once had, in which she saw our mothers together, talking to one another. In this dream, one of the mothers—I cannot now recall which—told Mrs. Carrington some events in my past life which were absolutely true, but which I had never told her or even mentioned indirectly. I am absolutely positive on this point. No hint whatever had been given by me—and yet this supernormal information was given in the dream. It was in view of this fact that I asked my next question—hoping to obtain a cross-correspondence between the dream and the present communication. I accordingly asked: "Have you ever seen my wife in her dreams?" &c.

Apropos of this the following note may be of interest:

Jan. 31, 1908.

On the morning of January 31, 1908, very shortly after I had awakened, I heard my wife, who was still asleep, trying to articulate certain words, these being very faint whispers. I put my ear close to her mouth and heard the words "defend it" very faintly whispered, as though with great effort, and twice repeated. I asked "defend it?" and the whispered word came back, "yes." I then whispered back, "Is this Nell speaking?" "No," came in response. "Is it Rector?" I asked. "Yes," very faintly whispered. "Defend what?" I asked, "the theories advanced in my book?" "No." "What?" I said again, "the spiritistic hypothesis?" "Yes," very faintly and with great effort. My wife woke up at that minute, and knew nothing of any conversation.

I asked her if she had been dreaming. She replied that she had—just before waking. When I asked what her dream was, she replied that she thought herself sitting in front of a large table with various things to eat spread out upon it, and that her plate was heaped with certain vegetables, looking like celery, but green. It will be seen that the dream had no relation whatever to the whispered conversation. There were, then, at least two streams of consciousness active within her organism at the same time—neither of which were known to the normal consciousness—except by an effort of memory—and were certainly not produced or governed by it.

I went to Nell. I say, dear—I say, dear, I have been to Nell several times. I said I gave a message.

(Can you recall it?)

And I am glad to see you happy, but I do not believe you got it.

(Any other message?)

I have seen father, and we are together.[68]

(Please write that over again.)

Call him back now.

(Mr. Dorr?)

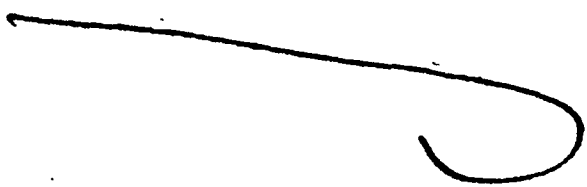
Yes, I said I saw father, and we were together.[69]

(Yes, I understand.)

Did you U.D. it? I said keep to your work and gave you some help. Did you U.D. about it, dear [not clear at time].

(Do you recognise this influence?) [gave scissors].

Oh yes, dear, I tried to draw it for you here.[70]



(Oh yes.)

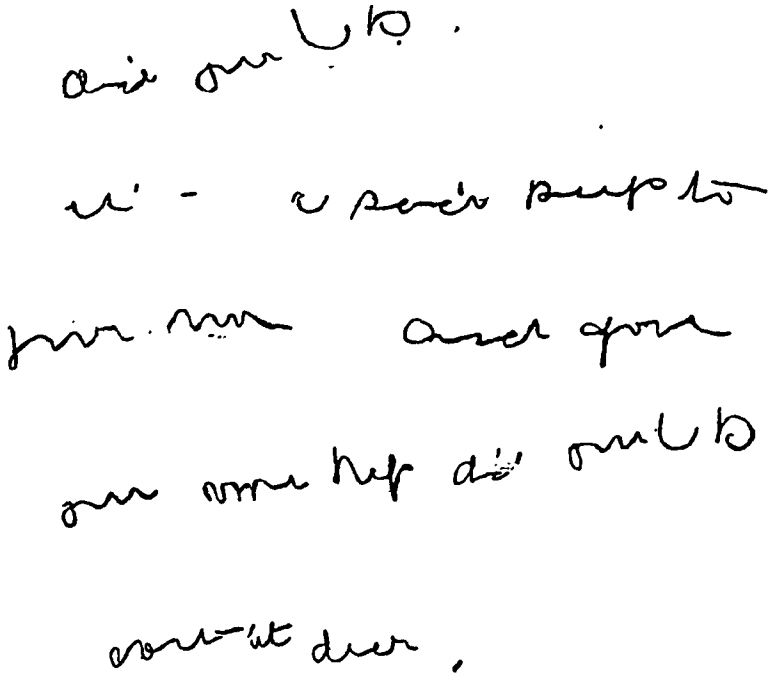
I remember it so well.

(Irma sent me those after you passed out.)

[68] Neither of these messages was the one I had in mind, and so do not form the cross-reference desired. The second is indirectly true, however, something of the sort having occurred in a dream, my wife asserted, though she could not recall exactly *what*.

[69] It is important to note that the communicators did not attempt to cover up their ignorance of facts by the bad writing. This has been alleged from time to time, but I always found that the communicator was willing to repeat the message in clearer handwriting if asked to do so at the time. Sometimes it is even spelled in capital letters.

[70] When I said "Do you recognise this influence?" I gave the scissors to the hand to hold. They had been lying on the table quietly throughout the sitting, and the earlier scrawl might never have been understood by



MY "MOTHER'S" CONTROL

("Did you understand [U.D.] it? I said keep to your work and gave you some help. Did you understand about it, dear?")

I am so glad she did. Ask her about my ring and my wedding.[71] I want to know about my old—yes, necklet.[72]

(All right, I'll ask.)

You ask her about it. Roy will.

I can't tell you much more to-day, dear; I do not want to get confused [spelled confussed]. Yes, do.[72c]

(Mother, can you tell me any little thing you think of that would go to prove your identity?)

Yes, do you remember the little locket I used to wear, and your father gave it me on my birthday. Ask Irma?[73]

(Locket?)

Yes, does remind you of Gertrude.[74]

(Gertrude?)

Yes, I said remember Lock, Jock, Jack.

(Jack?)

Yes, Hedley and Roy.[75]

I'll tell you more when I return, dear. Do not forget me. I remember the little cap I made.

(Cap?)

Yes, I made. Have you it?[76] I remember Alice Bannerman.

me if I had not presented them more definitely at this time. It will be seen that there is method in almost everything that comes through the organism, no matter how confused it may seem.

[71] I know nothing of these rings. I had to write to my sister in England to ascertain the facts (see her Report, i. 2).

[72] The same remark applies to this necklet.

[72c] Supposedly Dr. Hodgson had offered to relieve her, as my mother was tired, and she had replied "Yes, do." This had slipped through as an automatism.

[73] See my sister's letter (i. 4, i. 5).

[74] (I. 6.) Another reference to "Gertrude." This name I was for long unable to explain (see my sister's letter in this connection, ii. 1).

[75] Another confused passage. There is a sudden transition in it to my two brothers, Hedley and Fitzroy, both living. The gradual transition from Lock to Jack is very interesting and resembles the instance recorded in *Proceedings*, vol. vi. p. 609, in which the name John was turned into George in a like manner (ii. 2).

[76] This reference to a cap is both interesting and good. My mother did make me a blue serge cap and worked my initials on the front in gold letters. I was very proud of this cap when a boy.

(Repeat, please.)

Bannerman. Too weak, weak to finish.[77]

(Can Dr. Hodgson come?)

Don't forget me. Do you remember what I said through Nell about your work?

(I remember.)

You *do*—you do remember.

(Yes, I do.)

Stick to it; don't be discouraged; I am assisting your mother as true as you live. I think she is very clear [not read] clear for this time; she will remember the Co. father was with well.

Too hot there for me; love to the children.[78]

(Mother, do you remember spending the summer in a very hot watering-place close to New York?)

I say I do, dear, I remember it so *well*. I say I recall. I tell you all about it when I return.[79]

(All right.)

[Change of Control.]

She did not want to go at *all*, neither did your father, but they would get oppressed if they were to remain longer confussed [confused].[80]

[77] This direct and repeated reference to Alice Bannerman is remarkable, since the name is quite unknown to me, nor does my sister remember anyone of that name. It will be seen that it was given "at one shot" as it were, without any hesitation, but yet it is totally incorrect, as far as I have been enabled to ascertain. Nevertheless I should not like to say positively that I never knew anyone of that name. Somewhere in the back of my mind it meets with a vague feeling of familiarity, and yet I cannot recall such a person definitely to mind. Personally I am inclined to believe that such a person existed, but I cannot ask a sceptic to share this belief (i. 7).

[78] It would appear that Dr. Hodgson stepped in here after the words "forget me." And yet at the end of the sentence it reads as though my mother herself were communicating. This is one of those confused passages in which it is hard to tell *who* is communicating, and where the break begins or ends.

[79] See Mr. Piddington's letter, p. 110.

[80] An example of the dreamy mental state into which communicators are said to lapse when they have been communicating too long.

Captain, all right, sir.[81]

(Dr. Hodgson—)

Yes, hello!

(You won't forget that message you promised to give me through another light, will you?)

Not much. Catch me to forget and you'll catch a white blackbird.

(Repeat, please.)

Catch me to forget and you'll catch a white blackbird.

(White blackbird. Do you remember Professor James' joke about that?)

Of course I do; you mean *crow.*

(Yes.)

Do you mean as applied to this?

(Repeat, please.)

Do you mean as applied to this?

(Yes.)

You mean crow?

(Yes.)

Oh yes. Blackbird I said just for fun.[82] Well, Carrington, old chap, I'm glad to know you.

(And I you. Any message for Professor James?)

Yes, I know. Give him my love and tell him suggestions do not trouble me very *much.*

(Manner?)

Very much. Neither will they. Tell him not to deal too severely with my utterances here, because he is doing so I see, and I do not exactly like it. He says my memory is not very clear, but he knows nothing at all about it, and *never will.*

[81] Supposedly a remark from one "spirit" to another which slipped through as an automatism. It means nothing to me.

[82] All this refers to a passage in Professor William James' *Will to Believe,* &c., p. 319, where he calls Mrs. Piper his "white crow." This was, of course, well known to Dr. Hodgson and to all others who read his book. It is improbable that Mrs. Piper ever saw the passage, but we have to assume for evidential purposes that she did.

(I'll tell him that.)

Capital.[83]

(Will you bring my father and mother with you next time?)

I will indeed. Now that I know them, *I certainly will.*[84]

(Now, can you tell me anything that would be good evidence of your own identity?)

Anything. Don't go and be a goose [not read at time] goose, but let the truth help you always[85] AMEN. Thank you, I am glad. Thank you,[86] I must skedaddle, I must be off.[87] Love to dear old William, and tell him to strike out the passage where he says—(Repeat, please)—tell him to strike out the passage where he says he does not think I am so powerful after all. Or his words are —(Repeat, please)—words are. Hodgson remembered better when he was here, and it seems incomprehensible that he should be so forgetful on the other side. I dislike the passage very much, because it is unfair to me. He hasn't given me a chance yet.

(Is the difficulty of communicating so great, then?)

Yes, rather; because it comes into contact with the material, yes.

(What material?)

[83] Professor James had said to me that he thought the personalities very suggestible—hence the allusion. There is a further reference to Professor James in the next sitting (*q.v.*).

[84] Evidently there is some process by which "spirits" may be discovered and identified after once having met one another. Dr. Hodgson did not know my mother and father before this sitting, but he did after it was over, or rather during the sitting, and so was enabled to secure them for the next day's séance!

[85] Dr. Hodgson is apparently chiding me here for my laxness in asking for "anything" to prove his identity—when he knew very well that "anything" would prove nothing, but that the evidence, on the contrary, must be very stringent.

[86] Apparent confusion. Remarks made by one "spirit" to another slip through as automatisms.

[87] Dr. Hodgson was very fond of slang in his lifetime and used it a great deal in letters to intimates. The word "skedaddle" indicates his natural bent of mind, operating here.

Atmosphere [undecipherable]. I will explain later.

(Do you remember writing so many letters to me when I was out west?)

Denver—Denver.

(No.)

West. G O W E R.

(What about?)

Table manifestations.

(Table manifestations?)

Yes. I remember writing you, but I not go. I remember writing, but I not go. Adieu, R. H. Au revoir.[88]

(Good-bye till to-morrow.) We cease now, and may the blessings of God rest on you + Farewell (R.).

[*Subliminal II*]

[Head moved up and down. Groans]

Mother—Hodgson—Heart—Bad—Too bad—All right—Body—Mother—

(What do you see?)

[Holds up two fingers.] Two people — Mother. [Holds up three fingers.] Three—Two mothers and one father—Baby—Mother—Her baby—Beautiful—

(What do you see now?)

Glad to make it right—Hereward—What a noise—Marry—Dear thing—Does she know me? [Played on the keys of an imaginary piano with her fingers.] Don't let me forget it—So pleased over it—I'm glad your happier

[88] "Dr. Hodgson" here confused me with Dr. Gower, who lives in Denver, and to whom he had often written regarding table manifestations. To the best of my recollection, he had never written me about the case, and I knew nothing of the details until Miss Johnson's "Report" appeared in the English *Proceedings*. Dr. Hodgson never went to Denver, though he was interested in the case, I know.

It will be noticed that "R. H." referred to the Gower case in one of Professor Newbold's sittings, also, June 27, 1906 (American *Proceedings*, vol. iii. pp. 553–54).

—It aches [feeling right hand and wrist]—Oh, Mr. Hodgson!—Lolypops—Don't bother her—I want to stay —Baby—Hair parted in the middle—

(Whose?)

Mother—Aches [feeling right hand again]—Roy all right—Good-bye—Marry—

[*Subliminal I*]

[Groans; expression changed.] Cambia — awful [groans]. Mr. Dorr—Did you hear my head snap? (No.) I thought you were an insignificant little man way off in the corner, and you kept on growing larger and larger—Did you see that cross of light? (No.) Didn't you see it? *Why* didn't you? There!—It snapped again!

[Return to normal.]

Note on the Subliminal Utterances

"Two mothers and one father" *did* communicate—my father and mother, and Mrs. Carrington's mother. It is interesting to note that I am the youngest of our family, and Mrs. Carrington is the youngest of hers—so that each mother would naturally refer to us as "my baby." Much is supposed to represent scraps of conversation which the medium overhears on "the other side" while the communicating intelligences are leaving her organism. Both my mother and Mrs. Carrington's mother wore their hair parted in the middle. The word "lolypops" is of especial interest, I think, and one can easily imagine what is supposed to be going on "on the other side" from an attentive study of these remarks. It would be something like this:

My mother and Mrs. Carrington's mother would be conversing together about the sitting and my mother

(say) would refer to me as "my baby." Dr. Hodgson would say "baby? yes, we had better bring him some lolypops next time." At which there would be a laugh and the expression "Oh, Mr. Hodgson!" All this, it will be observed, would come through imperfectly. By an attentive study of the records one can construct many a scene of this kind "on the other side," and what is thought to be transpiring there.

SÉANCE II

SITTING WITH MRS. PIPER. *January* 14, 1908

+ HAIL.

(We return again this day with peace and joy + R.).

Friend, let us ask you to speak a little more slowly than at last meeting, U.D.

(Yes.)

We found that we lost a few words and it [not read] few words was long after before we realised it.

(Repeat the last words, please).

Realised it.[1]

(Yes, all right, I will.)

Thank you. Places are always obscure and very confussing [confusing] to us. Other things are clearer.[2]

I want to say a word about your health. You ought to be in the open a great deal, much more than you have been.

(That is true; I will try and follow that advice.)

[1] This passage would seem to indicate that some sort of record of the sittings is kept "on the other side." In another place it is definitely stated that such *is* the case. This is most interesting.

[2] Here definite reference is made to the difficulty which always exists in securing proper names and the names of places. Dr. Hyslop's experiments, before referred to, amply confirm this—as do the records.

Thank you. We see it necessary.[3]

(Yes.)

Speak.

(Is Dr. Hodgson with you to-day?)

He was speaking with your mother a moment ago. Put Hodgson's influences here.

[Change of Control]

Yes, I am in the witness box.[4] How are you?

(Well, thank you.)

Are you first rate?

(Yes, thanks.)

Glad to hear it; do you remember anything about hypnoti [hand ran off paper] or the hypnotic cases [or cures].[5]

(Hypnotic?)

Yes, I recall some suggestions I made to you in your desire to take up research.[6] Nellie is a splendid psychic.[7]

[3] This was good advice. At the time I had been greatly confined with close work for a long period of time and had been out of doors very little. It is of interest to note that I received almost this identical advice from a medium at Lily Dale (see *Proceedings, Amer. S.P.R.*, vol. ii. p. 78).

[4] This is rather amusing, as it afterwards turned out that Dr. Hodgson complained of the "stream of questions"—as he put it—that I fired at the controls. His remark, "I am in the witness box," shows this attitude (see Mr. Dorr's letters later on).

[5] Dr. Hodgson had written me about certain hypnotic experiments while I was "out west." He also wrote me about a number of other topics connected with psychical research, however, and it was perhaps natural to suppose that he would write about these. Still it would be interesting to know the percentage of members to whom he had written letters of the kind.

[6] Here is a distinct reference, it seems to me, to my desire to take up "research" as a life occupation, as I once wrote Dr. Hodgson I would be willing to do. At the time Dr. Hodgson sent me long accounts of the Society's funds, &c., showing that any additional expense would be out of the question. This reference is therefore perfectly correct and pertinent.

[7] This is a reference to Mrs. Carrington. It had been said several times before, through other mediums, that my wife was "very psychic," so this may be taken as confirmatory proof!

(Do you remember the name you applied to "Nellie" through another light?)

I said she was a good light, splendid.

(No, the name you gave her.)

Nellie, Nell.

(No, what you called her.)

I am speaking about Nell, I say she is a good light; don't you U.D. anything.

(Last word?)

Anything.

What is the matter with you, Carrington; don't you U.D. me?[8]

(Yes, I understand now.)

I have been to see her *often*. Did you get little. Little *girl*. I will say this through another light.[9]

(Dr. Hodgson; do you remember the words you promised to give me through another light?)

Yes, I do, Capital Pencil.[10]

(Yes, that's right.)

I will do my best.

(I told Professor James about the White Crow incident yesterday, and he was greatly amused.)

Oh yes, did he. I am glad I heard him talking about my utterances here, as being connected with some limited consciousness and all that sort of rubbish, U.D.

(Yes, I understand.)

I heard him discussing it with you. I think you are two—Well, I had better not say it.[11]

[8] This passage is highly interesting as well as amusing. It shows us very clearly the difficulty the controls have in understanding the questions put to them, and this, no matter whether we regard them as real "spirits" or as subliminal personifications.

[9] This promise has never been fulfilled to date.

[10] Dr. Hodgson remembered this clearly enough when it came to repeating the words through the *same* medium, but was unable to recall the words through another light (see p. 156)

[11] This is very true to life. As both Professor James and myself were "on the fence" at the time, and in fact verging towards scepticism, this remark is good and pertinent.

(Can you tell me anything you or Mr. Myers said in England?)

Do you mean that we did or said?

(Yes.)

Through the light?

(Yes.)

Of course I can. What do you want to know for? Tell me and I'll tell you.

(For evidential purposes.)

Anything that passed through the light, do you mean?

(Yes, any light, so long as I do not know it.)

Yes, yes, but I do not quite U.D. just what you mean. Do you mean that you wish me to tell you something that I did through the light while it was in England that it does not know?

(Yes.)

Oh yes, I took a message through Mrs. Verrall.

(Give me anything you said through Mrs. Verrall.)

Yes, certainly[12]; I gave Callie [not read] Callie[13] also Dwarf[14] also Horizon.[15]

Cloudless sky beyond the horizon,[16] got it?

(Yes, very good.)

I got—is that what you mean?

(Anything you gave through Mrs. Verrall I want.)

Oh yes, you mean independent of this light. Oh I did not U.D. before.[17]

[12] The free-and-easy give-and-take of the conversation is very striking, it appears to me, and clearly indicates that some distinct intelligence with a mind of its own is doing the arguing.

[13-16] Of course none of these words were known to me. I wrote to Mrs. Verrall in England for corroboration of these statements. Her letters are to be found on pp. 159–63.

[17] Until this moment Dr. Hodgson had not understood that the word I wanted was one that had not previously come through the Piper light, but was quite independent of it. This misunderstanding was perfectly natural and was due to my not making myself clear to him at the time. The first set of words, therefore, represent words that had come through both Mrs. Piper and other mediums; and the second set (to be given immediately) were claimed to have been given through other mediums

Yes, I will; I gave her Light Lightly tripping.[18]

(Tripping?)

Yes. Tripping Lightly and Church Church Yard[19] *all* and I signed R. H.[20]

(Good, I'll ask about that.)

You *may ask her*.[21]

(All right.)

And she will show you what I said. I also said, It never gave [end of sheet] was given before here.

(Good, all right).

It never was given before here or through this light U.D.

(Yes.)

I also said apple tree blossoms[22] got it.

(Yes, good.)

Good, *verify it* [not read at time] verify it.

(Yes, I will.)

You are first rate at U.D. me now, I rather like your U.D.g [not clear to me at the time] understanding.

Did you hear about G Dog?

(Dog?)

Yes, over here.)

(Whose dog?)

Your father's.

(Repeat, please.)

Lovely dog N E D.[23]

and never through Mrs. Piper. Of course my object was cross-correspondence, but it seems to have been very imperfectly successful.

[18-20] All the information relative to these words I had to procure from Mrs. Verrall in England (see her letters).

[21] See Mrs. Verrall's letter on this point.

[22] See Mrs. Verrall's letter, p. 160.

[23] So far as I have been able to learn, my father never had a dog by the name of Ned, nor did any of the rest of the family. He did have a very beautiful little dog in India, named Comsie (see my sister's letter, p. 152), but that was the only one we remember. It is hard to see why a mistake of this character should occur. It is interesting to note that the word "dog" was commenced backwards—a faint trace of the tendency to mirror-writing (i. 1, ii. 3).

(I've got it.)

U.D. *good*, you comprehend quickly. Do you remember Mr. Simpson?

(Simpson?)

Yes.

(No, not for the minute.)

I used to know her.

(I see.)

Miss Sampson.

(Yes.)[24]

Do you remember Lida?

(Lida?)

Yes, Lida, ask Irma.[25]

(Is that word Irma?)

Yes. She knows her. I wish you could U.D. about my trip to America.

(Who is speaking now?)

Mother.[26] I want you to U.D. about my breaking up, yes, and leaving *home*.

(Tell me about it.)

Do you know how I felt very badly. I *never* quite got over it. But I U.D. it better now.[27] Do you remember Ferdie?

[24] This "Sampson" apparently refers to the officer, about whom my father was so insistent, but of whom I have been able to find no trace. Samson was my master's name at a school I attended in Upper Norwood (London) at one time (see my sister's letter), but I know of no other Samson. It would seem difficult to believe that my father referred to this master, for the reason that he so often spoke of him as "that officer"; and, although the master had served in the navy, I do not think many persons knew this (i. 1).

[25] See my sister's letter. She remembers no Lida—and no more do I. It is curious to note that this is the name of Dr. Hyslop's (dead) sister (Amer. *Proc.*, vol. iv. pp. 45–46). Could it be possible that a subliminal association would suffice to call up this name? See my discussion of this point later on (i. 1).

[26] This is an example of the difficulty often experienced in ascertaining who the communicator actually is. There was no apparent change of control; but it had changed nevertheless, as will be seen.

[27] This is a perfectly correct and pertinent reference to the breaking up of our home when some of us removed to America and some stayed in

(Ferdie?)

Bdo. Yes. B E N. B E N.

(Yes.)

Nick.

(Repeat, please.)

Pet name.[28]

(Can you give my pet name; the one you called me?)

E e d, Ben.

(No, no; my pet name.)

Ed, Ted.

(You know this is Hereward speaking?)

Yes, I do. Harry. I used to cut it short. H a r r y.

(No, try once more.)

I keep spelling it out to him, dear. H a r e y. Almost right, not quite. Ward got it? Not right? I'll try again, Ben. H a r r y. It sounds like it. R. H.

(All right, don't worry about it any longer now.)

I'll try again, later.

(All right; don't worry about it.[29])

Do you remember, Eller, Elinor, Elinor.

(Elinor who?)

England. It was but natural that my mother should refer to this event in the terms she did.

[28] I had used the expression "nick-name" at the last sitting, and the controls had behaved as if the word were new to them. They here substitute "pet name" for the expression. BEN is an allusion to my old chum, but, as the name had been given at the previous séance, no value can be attached to this remark.

[29] None of these attempts were correct, and I may say that the errors were mistakes my mother would never have made. For evidential reasons I shall withhold my real "pet name," hoping that it may some day be given through another medium. I shall only say here that none of these names were in any way correct. At the same time, there are some remarkably interesting mistakes in this passage. My own pet name begins with H. My brother's "pet name" was Ted—applied by his wife. Ban, or Ben, is the nick-name of my friend, Bensusan—referred to before. It might therefore be held that the vague memories of the sitter were being recorded in an attempt to think of and write my own pet name.

He used to, cousin lived near us.[30] I send my love to *her*—and to Nell.[31] And I want to tell you about my photograph of father I wanted copied.[32] Do you remember what I told you about it [read, produce it] I told you about it. I want to know what you did with it.[33] Ferde, Ferde—[34]

(Mother, can you recall any incident that happened when you and Irma were in Italy; anything I do not know?)

I ask you to tell her about the little boy I used to call in to take water for me to her rooms.[35]

(The door in her rooms?)

Yes. I got your father's photograph copied.[36] I did want it so *much.*

(Can you recall anything else?)

Oh yes, I think so. Ask her if she remembers what trouble I had with my foot and the trouble with the *shoe.* No one but Irma could know this.[37]

[30] This is absolutely incorrect (see letter, p. 153).

[31] The name is given here correctly, and it is implied that I should shortly see this "Nell" and convey my father's love to her.

[32] See my sister's letter as to this incident. After my father's death I had his photograph copied and sent to my mother, who was at the time in Brazil. I think this remark perfectly correct, therefore, though my sister took it to mean that my mother wanted it re-copied. I do not think it necessarily meant that (i. 3).

[33] This is not clear to me. It might mean that my mother wanted to know what became of the photo after death; but the remark is not clear on any theory, and it is hard to see what was in the communicator's mind.

[34] This harps back to my friend again, without apparent reason for doing so. It would seem almost as though "my mother" were thinking aloud, so to speak, or slightly wandering in her mind, while communicating, and that these words came through as automatisms.

[35] See my sister's letter for corroboration of this incident (ii. 5).

[36] I have discussed this before. It is difficult to see just what the communicator meant by this. It is interesting to note, however, that my mother always referred to my father as "your father," just as she did in life; and never called him "papa," or by any similar name, which have often come through the Piper light. The language is throughout very characteristic when clear (ii. 4).

[37] See my sister's letter regarding this incident (i. 4).

(Good, I'll ask her about it.)

And ask her if she remembers how I lost my *gloves.*[38]

(Gloves?)

Yes, I lost them in the train.[39]

(Where?)

Going to England, back to England.[40]

(Yes, all right.)

I dropped from my bag [not read] them from my bag.

(Last word?)

Bag.

(Bay?)

No, dear, B A G.

(Oh yes; I see.)

She will remember it very well.[41] She took her coat and made me a pillow to lie on.[42]

(Can you tell me anything that happened to Irma?)

Happened? Oh yes; ask her if she has any trouble sketching.[43]

(I understand.)

Did you not know about it?

(No.)

And she used to say she might as well try to fly as to draw anything.[44]

(Do you remember the illuminations you used to draw—illuminations?)

I told you about it before, dear. Hodgson said he thought you did not U.D.

(I understand now, perfectly.)

All right. I *do well.*[45]

(Yes, good.)

[38-44] See my sister's letters for all these statements, none of which were known to me (i. 5, 6).

[45] In the earlier years of her married life, my mother painted a great many illuminations. I still have one of these, a copy of a large window in Sidmouth Church, Devon, illuminated in 1867.

Do you remember a friend of yours whom you called Jack Holland ?[46]

(Jack who ?)

Don't. Holland. Ask father. John.[47]

(John ?)

Yes; if you do not know who Uncle John is I should laugh.[48] Holland.

(Who ?)

Do you remember the Holland boys ?[49] Holland boys, boys.

(No, I don't know them.)

You never liked John. You used to say he told stories.[50] You were very small [not read at time] small, dear. Do you remember making a kyte [kite]. Who was with you ?

(Repeat last sentence, please.)

Who was with you ?

(Harry Buffington, I think.)

[46] I do not remember this Jack Holland, nor does my sister. It is possible that this is one of the friends of my boyhood, and this is practically asserted to be so later on. I regret to say that I do not remember the name, though it would be quite natural for my mother to remember it, as details of my early life would in all probability be more vivid in her mind than in mine. The control is very insistent on this name, but I must say I do not remember it (i. 7).

[47] A very interesting passage. First of all we have the word "Don't." This is supposedly a remark said by one spirit to another on the other side. For example, someone might have tried to supersede my mother in the control, and she would say "Don't"—this coming through as an automatism. After a repetition of the name we have "Ask father" and "John." Now these are both possibly automatisms also. It would be absurd to suppose that I should be told to ask father when I had just been conversing with him through Mrs. Piper—which fact was supposedly well known to the subliminal consciousness of the medium. John might have been intended, though that too might be considered an automatism.

[48] My father and mother both had "uncle Johns," but then I suppose everyone has—at least one ! (see my sister's letter, ii. 7).

[49] I have commented on this above.

[50] This has no meaning for me. I do not remember any John—uncle or otherwise—who "told stories." Of course it is possible such a person existed for all that, only the fact is forgotten by me. It can have no evidential weight as it stands.

Harry, and another boy. Holland I think his name was [not read at time] I think his name was.[51] Let me remind you of the house a bit.

(Yes.)

Do you remember why you left?

(Left?)

Yes, home. I do well. But I am forgetting to keep you clear. Remind me of something.[52]

(Do you remember saying good-bye in the train?)

I do; I am telling you about it, dear. When you left home.[53] I can never forget how I felt. Do you remember what I said to you?

(What was it?)

Write to me often. Got it.[54] Did I not go pet with you?

(Not at that time.)

But when you left for good.[55] Remind me of something.[56] It was my heart, dear.[57]

(Do you remember when we all lived in Southampton?)

Yes, *I do, I do, I do.* Why did you not remind me

[51] See above, p. 130.

[52] This request to "remind me of something" is certainly interesting, and has hardly a parallel in the annals of the Piper case so far as I remember. It would seem to indicate that the communicator was getting confused at the time, and wished to be constantly reminded of something, so as to be kept "clear."

[53] This is not strictly correct. My mother left on the train, and *I* was the one who remained in England.

[54] Correct, but perhaps too common an expression to be considered evidential.

[55] Incorrect. See above.

[56] Evidently "my mother" was becoming very confused at this point. These frequent requests show this, as do the messages. But a "reminder" of great force, such as that to be given immediately, *did* succeed in producing much clearer results for some minutes, as we shall presently see.

[57] This has no meaning for me, unless it refers to the heart-broken condition of my mother when she went abroad. She did not die from heart disease, but from cancer of the bowel, as she herself clearly indicated to me at the beginning of the first sitting. See the subliminal talk at the end of this sitting.

before. I do. I remember our home there very *well*,[58] and you left me to go abroad.[59]

(Go on.)

I want to send my love to the children, and tell her I am not dead. I want Irma to be happy and well,[60] but life means something after *all*.[61]

(Have you any message for Hedley and Fitzroy?)

I will, dear. So hardly teaching [not read at time] teaching [not read] t e a c h i n g you to give them my messages of love, and tell them to be good as they used to be to me.[62] Does Hedley's head trouble him any more; he used to get so discouraged. Do you remember it?[63] I want him to be *Brave* and feel that I am watching over him.[64] Tell me about the children, dear.[65]

(They are all well.)

Going to school—*no more;* they are too old now.[66] I do not want you to misunderstand anything I say, be-

[58] Correct. We lived there for two years. This acted as a very forceful reminder, it will be seen, and helped to clear the communications for some time.

[59] Incorrect. I have indicated this error of memory before.

[60] It was natural that my sister Irma should be associated in my mother's mind with Southampton, as much of family interest happened there.

[61] This might mean little more than a philosophic reflection, but I think it is more than this. I regret that I cannot furnish the details that would make this passage have great pertinence. As it is, I must be content to let this pass as unevidential.

[62] This is very pertinent and characteristic of my mother. She was always insisting how good her daughter and sons were to her, &c.

[63] Correct (see my sister's letter, i. 9).

[64] This has particular force. Again I regret that I cannot give the details of this passage that go to make it quite evidential. They are of too personal a nature. The allusion has great significance for me, however.

[65] Characteristic, but probably too general in a mother to be evidential.

[66] I confess this passage struck me as extremely suspicious when it was written out. My mother, if she had really been there, must have known very well that we had all grown up, and yet it was referred to in this manner! Only in response to my glum silence did the hand write out the rest of the sentence. I consider this a most suspicious circumstance, and one very difficult to account for on the spiritistic hypothesis.

cause I am really your mother, and father sends greetings to you too.[67]

(Mother, will you ask father what he meant by *guard;* he mentioned it in the last sitting?)

Yes, when I was in the Service I was offended with the guard who was charge on the watch.

(Watch?)

Yes.

(Where?)

India. I say when I went to India.

(Yes, I see.)

You know what I mean very *well.* Do try and recall Sampson. He was one of the officers.

(Is father speaking now?)

Yes, it is.[68]

(Father, can you tell me anything that happened when you were in India, something that I do not know?)

I U.D. your words, but I want to know if you can find out.[69] I remember Sampson gave me some trouble.[70]

[67] This subsequent remark makes matters all the worse! I do not know how to account for this mistake in the least, which must be set down as a bad failure.

A very similar incident occurred in Professor Newbold's sitting (American *Proceedings*, vol. iii. p. 537), as follows:

About your home life?

(No, it was about my work, Dick.)

Oh yes, I recall you said you would like to give it up.

(No, Dick, I did not say that.)

Not for anything!

Professor Newbold adds: [Seemingly meant to suit my answer.]

[68] This does not clear up the passage very much, but, on the contrary, makes it rather more obscure. I knew none of these facts, nor does my sister remember them. It is remarkable that so much insistence should be placed upon an incident of this kind, which is quite unverifiable and even incorrect, so far as we have been enabled to ascertain anything about it (i. 8).

[69] This curious statement clearly shows that my father had a good appreciation of the evidential side of this question. As a matter of fact, he was a scientific man (an F.R.G.S., &c.), and this would be only natural, coming from him. No such attitude was assumed by any of the other controls except R. H.

[70] Another reference to this officer. This insistence is very remarkable (i. 8).

(What was your work while there?)

I was in the Indian Service [not read] Service [still not read] Service.[71] Office er.

(All right.)

Isn't that so?

(Repeat, please.)

Isn't that so? Right, I was in the Service, I say, officer.[72]

(I understand, all right.)

I was sent out there in the Service, right; yes, yes, got it.[73]

(Father, can you recall the nick-name Irma used to call you?)

Captain, did you say? I do not get your meaning [question repeated].

Is. Oh yes, I was thinking about something else.[74] Ben Ferde got it?

He does not quite U.D.—R. H. [question again repeated].[75]

Repeat. Yes, he U.D. your sister used to call him D A D.

(But more often by another name; what was that?)

I told you before?[76] Do you remember S A N. San, got it.

(Yes.)

[71] This is correct. My father was head of the Marine Survey Department, in Calcutta, for ten years. He was, therefore, in the Civil Service, and held an office in it. The break that occurs in the word "office er," shows that "officer" did not come through as easily and clearly as it would have come had a naval or military officer been intended.

[72] See above, note 71.

[73] *Ditto.*

[74] First evident signs here of the confusion that later became very pronounced. The communicator's mind was supposedly wandering slightly and he found it hard to collect his thoughts; also to catch my questions.

[75] This reply clearly indicates the existent confusion, confirming the internal content of the former reply.

[76] This is incorrect. Dad was entirely wrong; my sister never called him "dad," nor did any of us. It sounds like a bad guess (ii. 8).

Good, I am so glad, as he has said it fifty fifty times and would not let me go until I got it. San not quite [not read] not quite. Sam, yes.

(What relation was he to me?)

My brother Sam, got it, got it?

(I will find out about it.)[77]

Glad to U.D. Spell that name Jack.[78] Dad was one and Pa not right [not read at time] right.[79] Do you want to ask me any question. I will try to U.D.

(Father, do you remember the Clarks?)

Yes, I do remember the *Clarks*. Tell them about Herbert?[80]

(Can you tell me about him?)

I have seen him, yes, recently; did you know he came; I do.[81]

(Can you tell me when and how?)

[77] Here, it will be observed, Sam is claimed as my father's brother! This would seem to contradict the previous insistence that it was an officer by that name, and throws the whole matter into confusion. So far as I can learn, my father never had any brother "Sam," and it will be remembered that this name was repeatedly claimed as an officer "with whom I had some trouble" before. The whole matter is quite inexplicable to me as it stands, (i. 10, ii. 9).

[78] I can see no reason for this name, Jack, coming up here. It is the name of no one well known to me; and the whole passage is very confused. Supposedly the communicator was getting very hazy in his understanding of my questions. This was afterwards stated to be the case (see the later notes and letters to me, pp. 145–48).

[79] The repetition of this word is interesting for the reason that I did not state *aloud* that I could not read it, and the repetition of the word would, therefore, seem to indicate thought-transference or some supernormal communication with my mind and its contents.

[80] This passage represents one of those emotional relations that tell rather in favour of spiritism. The Clarks were friends of ours, but not very close and intimate friends. It will be observed that my father merely says that he remembers them and passes on to inquire about someone else. How different the tone of recognition to that, *e.g.* when I said "Do you remember Irma?" There we had a tremendous emotional reflex; here but the faintest interest. And yet the names might have represented relationships precisely the opposite. This is one point in favour of the spiritistic hypothesis, it seems to me.

[81] This is very interesting. The meaning of this response will be more apparent when we come to the next reply.

He came after being ill some time. You knew he was ill, didn't you?

(No, I was not sure.)

And he came after it, not suddenly out, naturally. He came naturally from cold at last.[82] Yes, only recently.

(How long ago?)

About a few months, I think.[83]

(Father, do you remember cousin Lily?)

Yes, you mean your cousin?[84]

(Yes.)

Yes; what about her?

(Do you remember living with her—in their house?)

I do not believe I can answer that H. Well I have been here so long. No, I cannot.

(Cannot what?)

Remember, it was so long ago.[85]

(Father, can you tell me how long ago you died?)

I never died, my memory left me. I think I was with *her*[86] when I came over. I forget.

[82] The facts in the case were these. I had a brother, Herbert, who left for the interior of the Argentine Republic in 1892 on an exploring expedition. That is the last we ever heard of him! He was doubtless killed during the course of the expedition, as we afterwards heard reports of massacres in that neighbourhood. We always looked upon him as dead, though of course we had no *proof* of the fact. I framed my question, therefore, with the idea of ascertaining, if possible, what the communicating intelligence knew of Herbert, and it will be seen that he stated that Herbert *was* dead—and that he had died "from cold," not, I submit, a common cause of death, nor one highly probable under the circumstances.

When I went to England in 1908 and met my sister for the first time in many years (after her letters were written), I reminded her of this passage. Her reply was: "Yes, that was rather curious, you know, because it was always father's belief in life. He thought that Herbert had been frozen to death!" I had no idea of this.

[83] This is almost certainly untrue; it would have been a good many years.

[84] This relationship is correct.

[85] My father died in her house, so this would seem to be very hard to reconcile with his memory of the facts, since he clearly remembered events many years before this.

[86] This is correct, if it applies to my cousin Lily: incorrect, if it relates to my mother.

(Can you tell me who died the first—you or mother?)

WE NEVER DIED AT ALL, we passed out—[87]

(All right; passed out.)

She [pause] *came last.* She came last, I came first.[88] But I did not die. Don't say that again. I am doing my best to teach you I am alive, even if I do not remember readily everything you do. Remember I know you my son and I am your father.[89]

(Father, do you remember this influence?) [Placed cigarette case on the table.]

I do very well indeed. I used to own it. I carried it in my pocket.[90]

I am so glad you have it. Why didn't you give it before: it would have helped me.

(I am sorry that I did not.)

You were a good boy, only rather nervous.[91]

(Do you remember living alone so much?)

Oh yes, and it was a grief to me. Don't blame me any more.[92]

[87] This sounds somewhat like mediumistic cant. On the other hand, my father was always very exact in his language, and if this had appeared to him as more precise he would certainly have corrected me, as he did twice, it will be observed.

[88] My father died first, as the hand said. But the manner of saying so, I submit, aroused my suspicions at the time. The hand wrote "She," and then paused, apparently waiting for me to give some indication one way or the other as to its correctness. As I remained absolutely quiet and said nothing, the hand continued, "came last," &c. I must admit that this appeared to me a very suspicious incident at the time and seemed to indicate a shrewd, cunning intelligence behind the phenomena, rather than the spirit who claimed to be communicating.

[89] This attitude was, to my mind, very characteristic of my father, and from the "dramatic-play" point of view was, to me, who knew him so well, one of the strongest bits of evidence in the whole sitting—because so characteristic. I have sometimes heard him make almost identical remarks when alive.

[90] This is perfectly true. It was my father's cigarette case which I presented to the hand. It goes without saying that he "carried it in his pocket."

[91] I feel sure this would represent my father's opinion of me, as he remembered me—in spite of my sister's testimony to the contrary (i. 11).

[92] This is a remarkably pertinent passage, and to my mind very strong, evidentially. My father did live alone a great deal, when my mother and "the children" were in America for the first time. My father remained

(Can you tell me anything you did while we were away?)

I'll try, it is difficult to U.D. what you do and what you do not know.[93]

Do you remember when I came home and found you had *all* gone—I was only telling my first trip out to the Indian Service.[94] Yes, I wanted to get the stick I brought home.[95]

(Do you ever remember visiting New York?)

Yes, I do.[96] I went back. I went back and passed out in England.[97]

(You never liked America, did you?)

I h—— I was just going to say I hated it, and was glad to *go back.*[98]

I will stop now, I am sorry.

in England at this time, and, I am sure, grieved at our absence constantly. But the strong part of the passage is the second: "Don't blame me any more." I need not enter into family details which rendered this remark pertinent to me; suffice it to say that, coming as it did, it struck me as remarkably evidential.

[93] Again it will be evident that my father had a clear idea of the value of evidence.

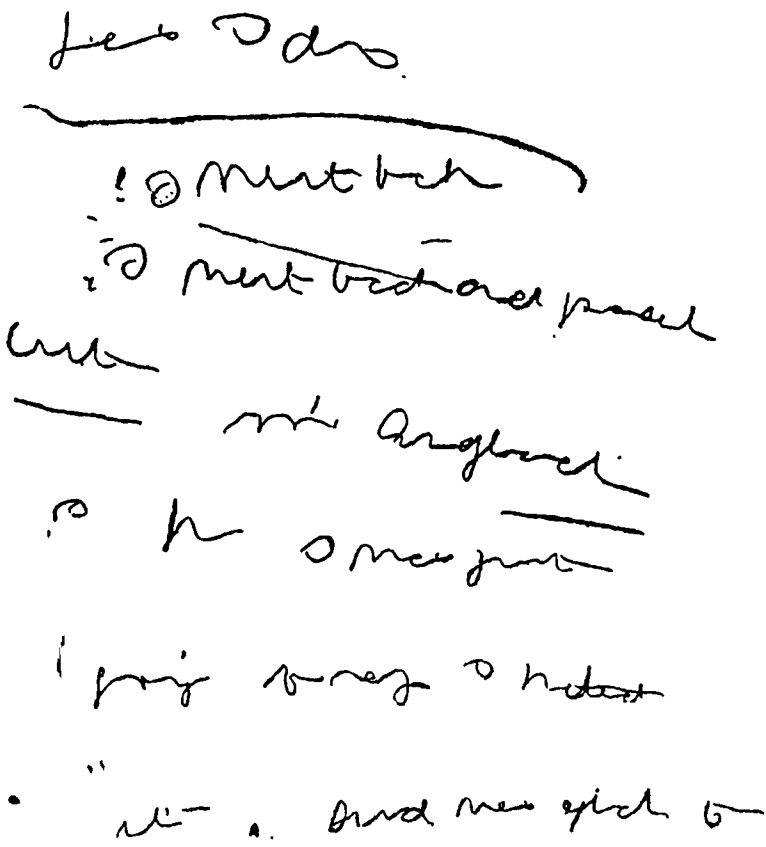
[94] My father did not find us all gone when he returned from India, but in later years, when we had all gone to America. But we were always going and coming so much that I think any human spirit might be forgiven for a slight error in this respect! (i. 12).

[95] I know of no stick that my father brought home with him, and I much doubt if any such relic existed. My sister does not remember this stick either (i. 12).

[96] I had noticed that every question I asked seemed to bring back the automatic response: "Yes, I remember it well," &c., without any additional evidence being vouchsafed. It occurred to me, therefore, to try a test question, and I said: "Do you ever remember visiting New York?" Now, my father had never visited New York in his lifetime, and yet it brought back the response, quick and decisive: "Yes, I do." This fairly disgusted me at the time, I confess, and I was fully convinced, thenceforward, that "spirits" had nothing to do with the phenomena (see however Mr. Dorr's letters, pp. 145–48, also i. 13).

[97] It is true that my father went back and passed out in England—if it was meant that he went back *from India*, but incorrect if the meaning was that he went back from America. I think the latter was meant from the context (i. 13).

[98] The remarks just made apply to this response also. As my father had never lived in America, he could not have been glad to get back! (see p. 151; i. 13).



MY "FATHER'S" CONTROL.

("*Yes, I do.* I went back. I went back and passed out in England. I h——. I was just going to say I hated it, and was glad to——.")

(Will you send Dr. Hodgson a minute before you go ?)

He has helped me greatly [pause—question repeated].

Good-bye my boy,[99] be good and take good care of your *health.*

Hello. Yes, did I ask [?] you. Pencils.[100]

(The time is up.)

I am very I am sorry.

(So am I.)

I hope you wont go and say I never did anything for you.

(I'll remember it.)

And come again, will you ?

(I will if I can.)

Good-bye and joy go with you.

(Thank you).

G A U L.[101] Adieu. R. H.

Good-bye bye——

[102]

Ring. Nellie. Mother sends love. Play, play, play. Good little girl.[103]

[99] This was characteristic of my father. He often addressed me in these very words. Perhaps they are too common to have much evidential value, however, although I do not remember this form of expression being used in the Piper trance before.

[100] Dr. Hodgson had a perfectly clear memory of the word to be given through another light at this time, it will be observed. When the time came to give it, however, he could not recall it! This is one of those baffling incidents that occur so frequently in all investigations of this character, and force one to suspend one's judgment as to the interpretation of the facts.

[101] This refers to Miss Gaule, a medium in New York, whom Dr. Hodgson evidently promised to visit. The results of the cross-reference sitting I had with this medium I give on pp. 155–57.

[102] This rough drawing was evidently an attempt to draw the scissors presented by me earlier in the sitting, and supposedly came from my mother.

[103] This message was evidently supposed to come from Mrs. Carrington's mother, and was a farewell word of advice and counsel. Thus the two

We cease now and may the blessings of God rest on you.

+ (R.)

[Pause; stertorous breathing; hand pushed R. H. influence away.]

SUBLIMINAL II

Polly — Mother — Past eleven — Mother—Mother — Mother—What are they?—They—I passed out here—Father there —All right with me—I didn't say locket—locket—you never miss it—he never misunderstood me in his life—Had your own way about things—didn't you?—he said opinions—that's right—did you say it didn't look like me?—She wasn't with me—Irma—If you only knew —wasn't very light, was it?—I want the children to understand—*Pax vobiscum*—Come along with me now—I'll send you a message for her one of these days—If I don't my name is not Dick—going—come along with me—[Picked up something, pulled it between her fingers like a long hair, and smelled it]—Beautiful—

(What was it?)

Lilies.

SUBLIMINAL I

[Stared at me, terrified.] I thought you were a black man—Where's the lady gone?—(She's gone back)—Pretty face—Earnest face—Where did the lady go?—There! did you hear my head snap?—Mr. Dorr! [Recognised and return to normal.]

NOTE ON THESE SUBLIMINAL UTTERANCES

"Subliminal II." and "Subliminal I." represent two distinct stages of the return from the deep trance state, described fully

mothers managed to get in their parting words at the very last moment! I venture to think there is a touch of human nature about this which is very realistic and lifelike!

by Dr. Hodgson in his second Piper Report (*Proceedings* S.P.R., vol. xiii. pp. 397–98). They have been used for convenience ever since. When emerging from trance, Mrs. Piper first passes into Stage II., in which she is more apparently in touch with the "other world" than with this. Stage I. is still less deep, and in it Mrs. Piper seems to come gradually into touch with "this" world. They represent sort of hypnoidal states.

Note on Subliminal II

Most of this is evident repetition from the sitting. Yet some of the remarks let drop are quite suggestive, I venture to think. "He never misunderstood me in his life," would be very true, coming from my mother. There was a remarkable bond between us. The statement that it "wasn't very light" evidently referred to the fact that the conditions for communicating were bad, and that but little got through clearly. This was evidently true, and was afterwards verified from external sources (p. 146). *Pax Vobiscum* was supposedly a remark of Rector's which slipped through as an automatism. Dr. Hodgson's remark to my mother, about me, or to Mrs. Carrington's mother, about her, is perfectly clear. "Lily" was the name of my cousin, it will be remembered.

Note on Subliminal I

This is a frequent remark of Mrs. Piper's. She distinguishes between the "black" people and the "light" people, "over there." The remark is not without its significance, it seems to me. The description of the face would apply to my own mother or to Mrs. Carrington's mother equally well. The snapping of the head is an almost invariable accompaniment of the return to normal consciousness.

Note on "Head-Snapping"

March, 1908.

The other night I awoke suddenly and both *felt* and *heard* my head snap very clearly. It was unlike any other sensation I have ever experienced—not unpleasant, but unusual. I returned to consciousness *instantaneously*. The sound was somewhat like a soft hand-clap; the sensation so slight as to be almost imper-

ceptible. But there was a distinct snap, which was very clear to me at the time, and I determined to make a note of it on the following day, as it enabled me to understand perfectly the snapping of Mrs. Piper's head on her return from trance.

H. C.

Now let us consider the incident, toward the close of sitting II, where my *soi-disant* father said that he remembered being in New York, and that he (almost) hated it! As I have indicated in my note, when I read this, I was quite certain that it was no father of mine who was communicating: it would have been utterly impossible for him to have made a blunder so gross and so extraordinary. I was accordingly quite convinced, *pro tem*, that "spirits" were not in the slightest degree involved in the phenomena. But this incident, after all, turned out to be quite curious; as the letters which follow from Mr. Dorr, within a few days of my sitting, knocked the props from under my scepticism, and again left the question an open one. The letters will make this clear:

January 25, 1908.

MY DEAR MR. CARRINGTON,—There were two sittings this week, as usual at the present time. They were both voice sittings, given by the Light to former sitters, familiar to it in Dr. Hodgson's time. I have not myself seen either of these sitters since their meeting with the Light, but I had word from each after their sittings that reference had been made—out of the regular course of the sitting, as though it were on the mind of the controls—that confusion had existed in the meetings of the week before, especially in the second, and that the questions asked—toward the end especially—had failed to get through clearly, and that your father had been mentioned in this connection. How full notes

these sitters may have been able to make upon what was said, the whole matter being new to them, I do not know, but I will find out what I can and send you word.

Any statement that might be made, however, in correction of a wrong answer in your sitting would argue, it seems to me, quite as strongly for mind reading as for a spiritistic explanation—of which it seems to be exceedingly difficult to obtain clear proof. I feel that we have got enough material to make it necessary for any unprejudiced student of the subject to accept either the one theory or the other, but the difficulties which make it hard to accept the one make it equally hard to accept the other. How thoughts that are strongly held in one's own mind, and facts that are vividly present to it, can fail to make their impression, on the thought-transference theory, is almost as difficult for me to understand as how a spirit personality should answer at once wrongly and positively as to a fact familiar in this life.

Since I am writing about the matter, let me say again what I said briefly at the sitting, that the best results through Mrs. Piper have always come through putting oneself in a receptive attitude and letting the communication take its course, with general guidance only, along the lines one wishes to have followed. The most striking things have always come out more or less spontaneously, as it were, in my experience at least, and I know that this was Dr. Hodgson's feeling also with regard to it. And that a string of questions was not only apt to lead to confusion and wrong answers, but seemingly to interfere with what in telephonic terms one would call getting "good connection." Much mental activity on this side, whose course has to be followed from the other, seems, in other words, to be less favourable than making oneself a

good listener and only doing what is necessary to start the talk along the lines one wants to have it follow. It also seems to be more exhausting to the Light, and it is a fact worth noting that Mrs. Piper was greatly exhausted after your sittings, so much so after the second one that her daughter wrote me rather anxiously about her in the evening. It passed the following day, and I only mention it to show her sensitiveness to conditions in the trance, and the fact that these were—for some reason or other—such as to leave her exceptionally exhausted after her meetings of last week. This may have some importance in connection with failure to get things straight. It also shows that the control has been right in its judgment that two sittings a week, where the conditions are not already known to be exceptionally favourable, are all that it is wise for Mrs. Piper to undertake at present—which was the observation also made in England. . . .—Yours sincerely,

G. B. DORR.

January 27, 1908.

MY DEAR MR. CARRINGTON,—I met the Light myself to-day, for the first time since you were here. I have also learned from last week's sitters what was said about your meetings of the week before. Nothing new about it was said to-day, but the R. H. control appeared, coming spontaneously, and said that the stream of questions which succeeded each other at your sittings—he, not I, bringing the subject up—had resulted in much confusion on their side, another question coming before the last was fairly comprehended by your father or others on their side, whom R. H. was doing his best to put into relation with you. And that this had been especially so toward the end, and had resulted in wrong

answers, then especially—answers as to things your father had or had not done, and the places where he had been. Nothing more definite was said, however, either in last week's sittings, or in mine. But that a matter belonging to your sittings was referred to at all, unless to myself, as conversant with them, was altogether exceptional to the care Mrs. Piper's controls always show in keeping what belongs to their meetings with different sitters quite apart. It would seem to show that the matter was strongly on their minds—that they were disturbed at what had happened. . . .
—Yours sincerely, G. B. DORR.

January 30, 1908.

MY DEAR MR. CARRINGTON,—With regard to your question about your father, no attempt of which I am aware was made to send you any message in correction of specific statements in your sitting, but R. H. spoke in general terms, both to me and others, of your father's concern at the confusion which had existed in it, and of his consciousness that wrong answers had been given, as to places especially, owing to his not clearly understanding the questions asked. And R. H. spoke of himself as acting as interpreter between you, and of the difficulty he encountered in so doing. . . .—Yours sincerely, G. B. DORR.

The following replies are from my sister, Irma, living in England. I had to write to her for all the details of the family history, as no other member of the family knew anything of them. I have cross-referenced her replies with my Notes in the following manner: Just after the number of her reply will be found another number, thus 1 (note 36), or 4 (II. 36). These mean, respectively,

that *my* note 36 should be consulted in reference to her note 1; and that my note 36 to Séance II. should be consulted with reference to her note 4. When several numbers follow one another several notes are referred to.

My own notes are cross-indexed in a little more complicated manner. It will be seen that my sister wrote two sets of replies, in response to two separate letters written by me. The first set contains notes on Séances I. and II., divided into two distinct divisions. The replies to my second letter were all placed together in one long string. (I regret to say that my first set of questions has been lost, but the second set is given herewith.) I have therefore in my own notes designated the first entire set of answers (relating to both Séances I. and II.) by the Roman figure I., and the second set of answers by the Roman figure II. The number of the reply is indicated in ordinary type when relating to Séance I. (of the first set), and in italics when relating to Séance II. (of the first set). Examples:

(I. 3). First letter, note 3 to first séance.

(I. 3). First letter, note 3 to second séance.

(II. 3). Second letter, note 3 to the séance indicated, either by (I.) or (II.) in the reply itself.

First Set of Answers

First Sitting, January 13

1 (Note 36). Could the name of the captain mentioned be Captain Hull?

2 (Note 71). I wear always, and always have since mother died, her ring, and value it above every other thing I possess.

3 (Note 54). The only person of the name of Annie was mother's own mother.

4 (Note 73). I know nothing about any locket. [Erased and word "necklet" written above it,]

5 (Note 73). The locket of Indian workmanship was buried with mother. She had always worn it on her watch-chain. It contained father's photograph. I have an old plain gold locket of her's here.

6 (Note 74). Gertrude was the name of an old friend of both father's and mother's.

7 (Note 77). I have never heard of anyone by the name of Alice Bannerman.

Second Sitting, January 14

1 (Notes 23, 24, 25). I know nothing about any dog Sampson, or anyone called Lida.

2 (Note 30). I know no Elinor.

3 (Note 32). You got and sent mother a copy of father's photograph.

4 (Note 37). While in Naples mother had very sore toes; it was caused by blood-poisoning.

5 (Note 38). I don't remember about any gloves being lost, nor do I recall rolling up my coat, though I daresay I did.

6 (Note 43). I could never sketch, though mother and I used to take out sketch-books together and enjoy ourselves.

7 (Note 46). I know no one called Jack Holland.

8 (Notes 68, 70). Of course I know nothing about any guard, nor any officer on board.

9 (Note 63). Hedley used certainly to have a kind of neuralgia occasionally in Minneapolis.

10 (Note 77). Never heard of Sam.

11 (Note 91). As a boy I do not think you were particularly nervous, but rather self-willed.

12 (Notes 94, 95). I don't know anything about the

sentence referring to father's trip to India, or the stick.

13 (Notes 96, 97, 98). As you know, father never went to New York at all, so he couldn't have *hated it!*

As this list of replies failed to cover all the questions asked, I forwarded another set of questions. The second set of answers follows:—

Questions

Please tell me all that you know concerning:

(1) Who was the Gertrude mentioned? What was her last name?

(2) Do you recall any particular person named Jack?

(3) Ned was the name of father's supposed dog. Do you know anything about this? What was the name of that little dog mother had in India, that she often spoke so much about—that the jackals finally killed?

(4) Do you remember if mother ever wanted her photograph of father copied?

(5) Do you remember any little boy that mother used to call in to take water to your room or her's? This was in Naples.

(6) Do you remember any trouble with a shoe (as distinct from a foot) that mother had in Naples or elsewhere?

(7) Do you remember any uncle John?

(8) Did you ever call father "dad"?

(9) Do you remember anyone by the name of Sampson?

Second Set of Answers

1 (I. note 74). The Gertrude mentioned was Gertrude George (or Boddy, before she married George) and was a great friend of both mother's and father's. Mother always

had a particularly tender memory of her. I believe she lives still at Sydenham.

2 (I. note 75). I don't remember anyone called Jack.

3 (II. note 23). The little dog of father's was called "Comsie."

4 (II. note 36). I don't think she ever wanted the photograph copied.

5 (II. note 35). There was a little boy who lived in the flat below ours, in Naples, named Willie Volks. He never carried water to our rooms.

6 (II. note 37). I cannot recall any trouble about a shoe either in Naples or elsewhere.

7 (II. note 48). Uncle John was and is mother's only brother, and now lives in Hampshire with his wife. He came from the Cape two years ago.

8 (II. note 76). I never called father "dad," but sometimes in fun "pottiglue."

9 (II. note 77). I don't know anyone of the name of Sampson; or was your schoolmaster in Norwood not named that? I am afraid I don't recall anyone else.

In the hope of obtaining further particulars, I wrote to my cousin, Lillian Harpour, living in Gunnersbury, in whose house my father died. I thought it probable that she might know many facts concerning my father of which I was ignorant, as she had seen far more of him during the last years of his life than I. I accordingly wrote to her in September 1908, giving a list of questions. The following were the answers received by me:

(1) Do you know of any dog "Ned" that father ever had?

No.

(2) Do you know of any friend of father's by the name of Sampson?

I remember hearing your father speak of people by that name.

(3) Do you know anyone named Lida?

„ No.

(4) Do you remember any "Elinor" father knew?

No.

(5) Do you know of any "Jack Holland" known to father?

No.

(6) Do you know if father had an uncle John?[1]

Yes; he lived in Portugal, and your father's brother Jack went out to him when quite a boy, and settled there; he is now dead, but I believe his family is still there.

(7) Do you know if father had a brother Sam?

No; his brothers were named Henry and John.

(8) Do you know of any stick father brought back with him from India?

Yes; he had a stick that was weighted, and which he brought from India. I believe he gave it to someone connected with Captain Hull's family.

[1] It will be observed that I wrongly asked whether *my father* had an *uncle* John instead of a *brother* John—*my* uncle. The fact that he had one proves how universal uncle Johns are! But the answer was correct, as will be seen from the replies to questions 6 and 7. The message regarding the stick is confirmed, whereas my sister denied all knowledge of this. But it had no particular significance and interest; and the fact that it was referred to in my sittings in the manner it was rather weakens the evidence in Dr. Hyslop's sittings in my eyes. It will be seen that father knew no Elinor. In my original notes I stated that this Elinor lived near him, in Gunnersbury, and thought that she did. To the best of my recollection she was the sister of this Lillian answering my questions. In her letter to me, however, my cousin said that her sister *Fanny* wished to be remembered to me, and I now clearly remember that the name was Fanny and not Elinor. This reply, therefore, must be set down as incorrect; and if any supernormal interpretation is required, it would seem rather to point to thought-transference—fishing the name from my mind, rather than spirit communication. But it would appear to me to be rather a guess, which I accepted as correct at the time, but which I afterwards ascertained to be incorrect.

I now come to consider the cross-references between my sittings with Mrs. Piper and those of other mediums with whom I had sittings. It will be remembered that Dr. Hodgson had expressed his willingness to convey the words "capital pencil" to me through another medium, and that he clearly remembered this combination of words at the second Piper sitting. In an attempt to obtain these words I had two sittings with the medium to whom Dr. Hodgson had planned to come, and through whom he had promised to communicate the desired words. The following is a copy of my Note, written down some time after the sittings transpired. Its accuracy I afterwards checked off, however, by comparison with the typed copy of the séances in question. It gives not only the exact facts in the case, but also my mental attitude toward the medium and her phenomena—an attitude which I think time has fully justified:

I had two sittings with Mrs. Soule, in an attempt to obtain this word from Dr. Hodgson by cross-reference. Dr. Hyslop was present on both occasions, manipulating the automatic writing. The sittings were on the afternoons of January 16 and 17, 1908. But little happened at the first of these sittings, as I was not recognised until the séance was nearly completed. I sat quietly to one side of and somewhat behind the medium, having entered the room after she had passed into trance. It was not until the very end of the sitting that I was recognised, and that was by Mrs. Soule's subliminal, and not by Dr. Hodgson—who had "gone for the day," so to speak—or any regular control.

At the next sitting, however, more of interest transpired. First of all, my mother purported to communicate, but nothing of evidential value was given. The influence of the scissors was not recognised for a

very long time, and then only vaguely. Dr. Hodgson then purported to communicate, but failed utterly and egregiously in an attempt to give the agreed-upon word. First of all, he hinted that the message was "suggestive," and then that it was about himself and some other person! Being pressed further for the word, he stated that he "did not remember it," but added that he would "try again." That was all! The cross-reference had failed utterly; and, from what I could judge of the sittings I had had with this medium, I should be inclined to think most strongly that "spirits" in any shape or form had nothing whatever to do with the phenomena; but that the product was purely the result of subliminal activity of the medium—a shrewd, sharp, cunning intelligence, striving in every way possible to obtain facts and hints from the sitter, but furnishing nothing of any value whatever, and not even approximating in any way the standard it would be necessary to maintain for us to suppose that "spirits" were in any way concerned with the phenomena.

Having failed so completely in this case, it occurred to me to try a cross-reference through Miss Gaule—a medium whom Dr. Hodgson had also promised to visit, it will be remembered (p. 142). I give herewith extracts from my Note upon this sitting written immediately upon my return home:

SITTING WITH MISS MARGARET GAULE.

Saturday, February 15, 1908.

After some desultory conversation, Miss Gaule stated that she saw a hand in front of me—a white hand that appeared as if the person who died had suffered from paralysis. Soon after this, the medium became en-

tranced; her face grew white, drawn, and placid. By voice she then spoke, announcing that she was "the lady in white" who did not want her name mentioned. She encouraged me in several ways, and gave me some good advice. She stated that she caught a glimpse of Mrs. Soule close to me, and of several people sitting around a table. She thought four—three or four. It seemed as if one had come and gone away again. "Sunbeam" was stated to have been there, and to have been very interested in the proceedings. There were two or three ladies present. She then stated that there seemed to be a little short woman with bright eyes, who was always about the house. She then withdrew. A control, claiming to be Richard Hodgson, came. He pulled his beard, and attempted to speak, but was unable to do so. He pointed to his throat repeatedly. Finally, I asked if it were Dr. Hodgson, and the face smiled, and the medium clapped her hands. I then asked if he had attempted to communicate with me before? Yes, he had. I asked if he had succeeded. Yes! I asked if he remembered saying that he would come to me through this light? Yes, he did. Could he remember the pass word he had promised to give me? No, he had forgotten it; he knew that he had promised to come and make himself known, but that was all! He had promised to come through Miss G.—not Mrs. R., but Miss G. I asked if he had any message for Prof. Wm. James? Yes! What? Give my love to him. What do you think of the report of the case that he is writing? Some right and some wrong. Could he tell anything wrong? On p. 11 there was an error. "The letter E figures in the sitting, but I cannot remember just how. Capital E."[1] After a few words more, the

[1] Professor James wrote me that this was entirely wrong—the whole passage meant nothing to him.

R. H. control left, and Miss Gaule began to come out of trance. She relapsed into it, however, when nearly out, and the voice again spoke, saying that he was Walter Baker. I did not recognise this, and so stated. He said that Dr. Hyslop would know; that he was an interior decorator, and in this connection the name of Natilie, a little girl, was given. He stated that he was murdered in a chop house, by a number of men, when out automobiling. It was over a girl or woman. They put poison in his beer, and that was all he remembered. But he would see vengeance done! He would trace them up, and appear in the court room. There was a band of steel about them, which they could not break. He appeared to be very vengeful, and as though he had suffered a great wrong. During all this, Miss Gaule's eyes were *open*, and never reacted once during the whole time, though varying lights shone upon them. It was a highly dramatic scene. Soon after this, the medium relapsed into consciousness of her surroundings, which she asserted she had lost from the very first—even before she had appeared to go into trance. We then talked for a while on miscellaneous subjects, and I left.

Quite independently of any professional medium, I obtained a series of automatic writings from two ladies —neighbours of ours—who were not in any sense professional mediums, but whom I had interested in the work. These writings were for the most part quite non-evidential, but the following item is of interest. They knew of my sittings with Mrs. Piper, unfortunately; also had an idea of their general content. I had carefully kept from them, however, any suggestion of cross-reference, and, of course, the words to be conveyed. The following script was obtained on the evening of January 20, 1908:

AUTOMATIC WRITINGS OBTAINED IN OUR PRESENCE THROUGH THE HANDS OF MRS. AND MISS SMITH—*January* 20, 1908

Believe, believe, life, immortality.

(Who is speaking?)

Mother.

(Whose?)

[Board pointed to Mrs. C., moving up to her.]

(Mine?)

Yes.

(Do you remember what message you sent me from Boston?)

Don't give up your music.

(What did you say about a ring?)

The golden band of love.

(Have you met Hereward's mother?)

Yes.

(Where did you pass out?)

[Undecipherable] an old home. I am more than interested in your work, I will help you.

(Do you know Dr. Hodgson?)

Yes.

(Did Hereward's mother know all you said the other day?)

No.

(Does Dr. Hodgson know?)

Yes.

(Has Dr. Hodgson been to see Nell?)

Yes.

(Ever been to her in her dreams?)

Yes.

(What did he say?)

Mother writes, Nellie I am always with you. Our world is a world of rest and peace.

(Who speaks?)

Your friend Hodgson.

(You promised to give me a word through another light the other day: Can you give it here?)

Wait, I am tired. Good-night.

(Have you ever been here before?)

Yes [slowly].

Now let us consider the cross-references with Mrs. Verrall's script, upon which I had laid so much stress in my second sitting. On January 19, 1908, I wrote to Mrs. Verrall, giving her the passage in my sitting in which the words appeared that had—so Dr. Hodgson asserted — previously appeared in her script. The following letters will serve to indicate the exact degree of success attained in these cross-correspondences:

February 3, 1908.

DEAR MR. CARRINGTON,—Thanks for your letter of January 19. I am glad to hear that "R. H." continues to be interested in my script. . . . .

As I understand your letter, there is a distinction between the first set of words of the record and the second set, the second set being described as "independent of this light." This I take to mean that these words are to be looked for in my script, and are not reminiscences of already ascertained correspondences. The first three are such reminiscences, viz.:

1. *Callie* was a successful hit with someone else, not me (I do not know the details).

2. *Dwarf* was half of an attempted cross-correspondence with me, of which the Piper controls claimed that this half, Dwarf, had been successfully transferred to me. Hitherto the word had not been recognised in my script,

but a further search leads me to think that it may have been given in the usual allusive and obscure form so common in my writing. I will inform Mr. Piddington on this point. It would be waste of time to give you the details of my writing, and indeed I do not know more from the Piper side than the bare fact that "Giant" and "Dwarf" was a correspondence claimed to have come off in part, but not recognised by Mr. Piddington.

3. *Horizon*, &c., is the leading phrase of a very successful cross-correspondence between Mrs. Piper and me, and forms the subject of a recent paper of Mr. Piddington's.

But I regret that I can find no trace in my writing of the second set of words, "Lightly tripping," "Churchyard," and "Appletree blossoms." It has often occurred that impressions claimed to have been transmitted have only been found in my writing after considerable lapse of time. For this reason, in spite of the assurance of the Piper controls that you were right to ask me, I think in future it would be better if you were to send similar inquiries to Miss Johnson at the rooms of the S.P.R. All my automatic writing is sent to her, and so is that of my daughter and of at least one other writer, so that she would be more likely than anyone else to trace correspondence between the Piper controls and any English automatic writers.

My daughter and I are carrying out a series of experiments which necessitate our not seeing one another's writings. I have therefore no means of knowing whether the above words have appeared in her script. I have not mentioned them to her, but I have told her that "R. H." claims to have transferred three phrases to me, and that it is possible that they may appear in her script. Similar confusion between us has occurred before now.

I have another correspondent who occasionally gets

messages from R. H., and I will ask for a recent report of her sitting, and let you know if there is any trace of the words in question.—Yours sincerely,

MARGARET DE G. VERRALL.

September 3, 1908.

DEAR MR. CARRINGTON,—I owe you apologies for not having written before this, but I waited partly to see other scripts. . . . I have now seen the whole of my daughter's script (this I did on September 1), and the script of the other friend who gets "R. H." communications. In neither of these is there any reference to "Churchyard," "Lightly tripping," or "Apple Tree Blossoms."

As regards the other points:

1. *Callie.*—This appears to be the name of a lady who had sittings with Mrs. Piper some years ago. The name to the best of my belief was given in the autumn of 1906, at a sitting with a friend of his to Colonel Taylor, as evidence of identity from R. H. But I do not know the exact circumstances.

2. *Dwarf.*—I had not found this in my script when I wrote to you, though I had searched for it at Mr. Piddington's suggestion in the summer of 1907. But after hearing from you that the Piper controls claimed it as successful, I made another search, and found that my script of February 19, 1907, 5.5 P.M., suggested "little men," by quoting words from a poem familiar to me, but without using the words "little men." I then wrote to Mr. Piddington, to ask whether the dates fitted, as, if they did, I thought that my script of February 19 might approach dwarf. I eventually heard that it was on the same day, February 19, in the morning, that he had suggested to Prudens to convey to me "Giant" and

"Dwarf," and that later in the sitting R. H. said that Prudens had been to me, but had not been able to get the message through, though he believed he could within a very short time. After this, the controls constantly claimed to have got Dwarf through, though they made no claim to Giant.

This therefore may certainly, I think, be counted as successful, in the curious indirect way in which success comes in my script.

3. *Horizon*, &c.—This was one word successfully used as a cross-correspondence between my script and the Piper records, in the course of a long and very complex episode concerning a Greek sentence, for the interpretation and associations of which I had asked the Myers control in January 1907. The word was given by the *Myers*, not by the Hodgson control; but Rector, on referring to the question, said that "Hodgson wished to know" if certain words had got through, among them Horizon, which Myers gave; and throughout our English sittings the Myers and Hodgson controls worked in concert.

The whole of the facts about "Dwarf" and "Horizon" will appear in Mr. Piddington's report on the Piper experiments which is now going through the press.[1] . . .

As you will see, the three things claimed as successfully given in your second sitting were successfully given, but Callie was never given to *me*. Dwarf was not recognised, and therefore could not have been acknowledged by the sitter at any English sitting. In fact, it was only the insistence of the Piper control at your sitting which enabled me to find the allusion in my script. With "Horizon," the case was different. The

[1] Since this was written, the report in question has of course been published (v. *Proceedings*, vol. xxii. pp. 89-90) for the "Dwarf" incident. No mention was made in the Report of my "Horizon" cross-reference. —H. C.

success of that word was recognised at the time, and was announced by Mrs. Sidgwick in April 1907 to the Piper communicators. . . .—Yours sincerely,

MARGARET DE G. VERRALL.

The reader has now the facts before him, and will be enabled to form his own estimate of them. As before said, mine were typically "bad sittings," from which little of value can be gleaned; but even these contained a few good hits and some evidence of the supernormal. Taken in themselves, they cannot be said to prove anything one way or the other; the case rests upon other evidence. I myself think that this evidence has been, in the past, sufficiently strong to justify our discussing the theoretical possibility of the spiritistic theory; and warrants the speculations indulged in throughout the previous chapters of this book—also in those which follow.[1]

[1] The reader will find my own earlier views concerning the Piper phenomena in my paper in the *Proceedings S.P.R.*, vol. xvii., pp. 337–59. (See also Professor Hyslop's Reply thereto, pp. 360–73.) I should no longer hold to the theory there proposed; but I cannot yet accept the spiritualistic doctrine—especially as at present held—except as a theoretical possibility and as a "working hypothesis."

V

LIFE: AND ITS INTERPRETATION

(In the Light of M. Bergson's Philosophy)

THE philosophy of life which M. Bergson advocates is more than a mere philosophy—more than a metaphysical conception; for, in so far as it endeavours to account for the "phenomena" of life, it entrenches upon biology; and M. Bergson himself is the first to acknowledge this. His own books are filled with interesting scientific data, which he has interpreted most ingeniously; and no broad-minded biologist can afford to neglect his work in the future. Two points of his theory call for special mention, however, it seems to me, and are subject, not to criticism but to discussion. One of these is that M. Bergson has not gone far enough in his interpretation of the facts; in the other he is, I believe, wrong in his interpretation—though his is the one commonly advanced and accepted. A few remarks on these two points may not, perhaps, be without interest.

It is apparent to any student of these problems that the interpretation of life which M. Bergson has adopted is very different from that usually held. The *facts*, the phenomena of life, are the same on either theory, the difference lying in their explanation. All the facts of life are the same; they may be interpreted equally well on either theory. It is important to bear this in mind for reasons which will become apparent as we proceed.

Now, the difference between M. Bergson's theory of life and that commonly held is this: that, whereas one regards life as created or resulting from the total functioning of the body, the other regards it as something separate and distinct—merely utilising the body for the purposes of its manifestation. In the one case, life is, as it were, made; in the other, it exists apart from the body it animates, and is merely associated with it. To sum up in two words, one is the *production* theory of life; the other is the *transmissive*. One theory leads direct to materialism; the other allows all sorts of possibilities, which are readily perceived by any student of these questions.

Thus stated, the situation at once reminds us of the controversy which raged some years ago as to the relation of brain and mind, as the result of the publication of James' lecture on *Human Immortality*. He then showed that it was quite possible to accept all the facts as to the relation of brain and consciousness, yet interpret them in a different manner; that there might be a transmissive function of the brain as well as a productive or secretive function; and that the undoubted fact of the inter-relation of the two sets of phenomena might just as well be interpreted in one way as in the other. The mere facts proved no theory true. As James so well said: "The psychologists noticed a connection, and at once assumed that it was the only possible *kind* of connection—which was not at all the case. Mere coincidence, in two sets of phenomena, does not prove that they are *causally* related; that one produces the other. They may be quite separate from one another (psycho-physical parallelism), or both may be aspects of something else," &c. It is all a matter of interpretation, not of fact. But this is a view of the case which is seldom perceived, it seems to me, by

psychologists generally. Seeing a coincidence, they at once postulate causal relation, and then proceed as if this had been thoroughly and scientifically established!

I have spoken of this analogy, drawn from psychology, because it bears upon the problem before us in the clearest possible manner. Just as consciousness is usually conceived to be due to the functioning of the brain; so life is conceived to be due to the functioning of the body; but just as mind can be shown to exist apart from brain, and merely manifest *through* it, in the same way, M. Bergson suggests, life may exist apart from matter, and merely animate it in its passage through it. It is all a question of interpretation.

Is the interpretation correct? As Hamlet said: "That is the question!" To use the words of the Right Hon. A. J. Balfour (*Hibbert Journal*, October 1911, p. 18):

"M. Bergson regards matter as the dam which keeps back the rush of life. Organise it a little (as in the protozoa)—*i.e.* slightly raise the sluice—and a little life will squeeze through. Organise it elaborately (as in man)—*i.e.* raise the sluice a good deal—and much life will squeeze through. Now this may be a very plausible opinion if the flood of life be really there, beating against matter till it force an entry through the narrow slit of undifferentiated protoplasm. But is it there? Science, modestly professing ignorance, can stumble along without it, and I question whether philosophy, with only scientific data to work upon, can establish its reality."

It would seem to me that the only way to settle this question one way or the other is to bring forward certain *facts* which can be accounted for more fully and rationally on one theory than on the other. If facts could be

produced which one theory could not account for at all, the alternative theory might be said to stand proved. Do such facts exist which tell in favour of M. Bergson's theory as against the other? I believe they do. Before coming to them, however, I must draw attention to certain weaknesses in the generally held theory of life, which are, it seems to me, also shared by M. Bergson's theory. Until these are disposed of, I do not believe that any definite forward step will be taken towards proof either in one direction or in the other. So long as certain fundamental tenets are held, it seems improbable that any one theory of life will be proved more than any other theory. M. Bergson has gone part of the way, in his demonstration, but he has stopped there instead of carrying his train of argument to its logical conclusion. At least so it appears to me; for I think it obvious that the chain of argument which M. Bergson adopts can be carried much further than he has carried it, in his various writings.

The view which M. Bergson adopts is somewhat as follows: Life is directive and creative; it utilises the chemical and physical forces of the body for the purposes of its manifestation. It is the "spark" which sets off the explosive; it is the "hair-trigger" which liberates the enormous energy contained in the cartridge, &c. To apply the analogy: life utilises and directs the energy obtained from food (by a species of chemical combustion) so that the bodily energy, as such, is, so to say, a "physical" energy, and subject to the law of conservation; while the power that guides, controls, and directs it is conscious life—the power of choice, the guider, the controller.

This view of the case is, I believe, unsound, and for two reasons. In the first place, it does not, I think, go far enough in its interpretation; and, in the second place,

we are face to face with a paradox—the problem of no-energy affecting energy. Let us take the second of these objections first.

If a solid body, a fluid or a gas, is moving in a certain direction, a certain amount of energy must be exercised in order to divert its course—for otherwise it would continue in a straight line. Similarly, any energy will continue to exert itself in one direction, unless its course of activity be diverted into another channel; and this "divertion" constitutes a pressure, as it were, upon the energy; and this "pressure" can only be brought about by a "physical" force or energy—and so be within the law of conservation. No matter how *slight* this pressure —this guidance—may be, it is nevertheless *there;* and in so far as it directs the flow of energy, it must itself *be* energy—for otherwise it could not direct or divert it. Even the analogy of the banks of a river fails us, because in that case every atom of the banks is acting upon the body of the water by a material pressure; and hence the banks as a whole are. Either life must be energy, or it must be no-energy. If the first of these suppositions be true, things would be intelligible; but if the second were true, they would not be, because no-energy cannot effect or guide or control energy without itself being energy; and this would either make life a "physical" energy, or remove its power of guidance altogether. I do not see how these alternatives are to be avoided.

M. Bergson apparently tries to evade this issue by supposing that life only affects the energies of the body (derived from food) *very slightly* by a sort of "hair-trigger" action, which releases a vast amount of energy, quite disproportionate to the energy of direction applied. But surely this is a mere begging of the question! One is reminded of Marryat's character, who asked to have her illegitimate baby excused "because it was such a little

one!" No matter how *slight* the amount of energy may be, if it is capable of affecting energy at all, it *is* energy, and hence subject to the law of conservation. Life, as energy, must lie wholly outside the law (in which case all talk of "control" and "guidance" must go by the board), or it must lie wholly within it (in which case life becomes a purely "physical" energy, like any other, and cannot well be thought to exercise this "guidance").[1]

We have thus seen that the second of our two alternatives (that life is no-energy) is untenable. Let us now return to the first—that life *is* energy—and see whither it leads us.

If life be a form or mode of energy, it might affect, guide, and direct other modes of energy, or the matter of the body (and, through it, of the inorganic world) readily enough. It would affect them, but blindly. It could have no intelligent action. If life be an energy, it must be like all other energies in this respect; it must fall within the law of conservation and be non-intelligent. Otherwise it would be something different from all other forms of energy; and so we should have energy, plus intelligence, in the case of life; and only energy for all other forms. But in that case life could not simply be converted into or derived from any other mode of energy; because we should have "intelligence" left over, in our equation—which was created *de novo* whenever life was derived from other energies, and plunged into extinction and nothingness whenever life passed into any other mode of energy—in the course of our daily lives. But this is contrary both to experience and to all legi-

[1] It might be contended that life is an *intelligent* force—both a physical energy and intelligence; but if that were the case we should simply have energy *plus* something, and the "plus something" would constitute the whole mystery. We should be no better off than we were before. All the energies known to us are certainly non-intelligent, and if you superimpose anything else on the energy you at once differentiate it from all other energies—which you are not entitled to do (see below).

timate scientific thinking! Life, therefore, cannot be an intelligent or a directive energy. And so this argument also goes by the board, and we have left to us only the old materialistic conception of a non-intelligent, blind, life-force, or energy, derived from food, by a process of chemical combustion, and essentially no more mysterious than any other energy. This, therefore, is the conclusion to which we seem driven.

But such a conclusion is not only contrary to M. Bergson's philosophy, but to daily observation and scientific knowledge; for we know that life *is* directive, purposive, and progressive, and if evolution teaches us anything, it tells us that it must have been so always. We are thus driven into this dilemma: life must be an energy—but, as such, it cannot be purposive! Life *is* purposive, yet it must be an energy—for otherwise it could not affect the bodily energies and the material world! Here then is an apparent paradox—a flat contradiction—incapable of solution or further elucidation.

M. Bergson (and before him Sir Oliver Lodge and others) has attempted to meet this difficulty by supposing that the energy of the body is a "physical" energy, derived from food, and, as such, blind and subject to the law of conservation. This energy, they assert, is however manipulated and directed by the power of life or consciousness, which makes "use" of it, directs, and guides it. But this theory is, it seems to me, refuted by the arguments just advanced, which show that life and consciousness cannot affect energy in this way unless they themselves be energy; and thus we are in a "vicious circle" again, with no hope of ever getting out.

The whole difficulty has arisen, it seems to me, because of the conception of the nature of life usually held. Were this altered these problems would be found to have a ready solution. M. Bergson has gone half way toward

finding this solution, but has stopped there; he has clung to the most fallacious part of the theory, and for this reason has been unable te emerge altogether from the difficulties above mentioned. Only when we change our conception of the nature of the life-force will these problems become clearer—these questions find their true solution.

Have I, then, any theory to offer as to the nature of this power of life which is essentially new to physiology and biology? I believe that I have—not new as to facts, but as to the interpretation of facts (the latter remain the same on either theory).

In order to make the theory which follows plain in as few words as possible, it will be necessary to refer for a moment to the current conception of vital energy—of life—in the human body. It has been stated by Bergson himself with admirable clearness (*Hibbert Journal*, October 1911, pp. 35–36; *Creative Evolution*, pp. 253–54, &c.), and is briefly this:

Food, when broken down and oxidised in the body, gives forth or liberates energy—just as coal liberates energy when burned in the engine. In both cases energy (contained in the food or the coal, as the case may be) is liberated, and this energy is utilised to drive our engine—the human body or the steam-engine (it makes no difference to the argument). The energy thus gained is, it is contended, again given off as heat and work—muscular and mental work in the case of the human engine (the body); mechanical work of all sorts, and heat, in the case of the steam-engine. Thus one is essentially no more mysterious than the other—the body more so than the steam-engine—vitality more so than steam! Both are "physical" energies, subject to the law of conservation, and as such transmutable one into the other. This is the generally accepted theory, which likens the

human body to a steam-engine, and is the theory all but universally adopted by scientific men, held as proved and adopted without question by M. Bergson!

But such a view of the case is, I believe, essentially untrue. It is *one* interpretation of the observed facts, truly; but not the only interpretation. The facts remain equally true on either theory; the difference lies in their explanation. It is the old error of confusing coincidence with causation—and not only that, but a particular *kind* of causation, and "treating it as the only imaginable kind." Just as the psychologists reasoned upon the acknowledged facts of the relation of brain and consciousness; so do the physiologists, in our own day, reason upon this question of the causation of vital energy by food. In both cases there has been one-sided and partial reasoning.

If, however, we reject the prevalent notion of the causation of vital energy by food, we must have another theory to offer in its place. It is, I know, presumptuous thus to run counter to the whole of accepted teaching, in this respect, and my excuse must be that I believe my theory represents the truth, while that universally held does not! Again, I must emphasize that I speak, not of facts, but of inferences drawn from facts. With this apology, I shall state my own view of the case as follows:

Instead of comparing the human body with the steam-engine, it should be compared with and likened to the *electric motor*. Just as the motor is recharged, or receives its energy from some external source, just so, I believe, is the human nervous system recharged from without, during the hours of sleep. It is placed into a peculiar, receptive condition, in which this "recharging" process takes place. Our energy is derived through sleep, and not from food. Food merely replaces broken-down

tissue (and, if you will, the animal heat) but never supplies or creates its vital energy. This depends upon its nervous mechanism, and upon sleep, and not upon the muscular system and chemical combustion. What differentiates the steam-engine from the human organism is the fact that one needs sleep while the other does not (in other words, one is living and vital, and the other is not). Yet, in spite of this obvious difference—which is so great that it really destroys all the analogy—physiologists have continued to disregard it, and to treat the human body as a mere machine—such as a steam-engine—which requires no sleep, and derives its energy solely by combustion! To my mind, this is one of the most curious paradoxes of modern science.

To place the theory is as clear a light as possible, then, it is this: Food supplies or replaces broken-down tissue (and heat) to the body; but not vitality, or the power of life, which comes only from rest and sleep. No matter how much food we may eat and perfectly oxidise, there comes a time, nevertheless, when we must go to bed, and not to the dining-room, to recuperate our strength and energies. During sleep, vital energy flows into us (our nervous systems), and all animals need sleep —this fact differentiating them, at once, from any form of mechanical engine. Life, vital energy, is not due, as is universally thought, to chemical combustion, but to vital replenishment. No energy is *created* within the body; it is merely *transmitted*. The body, in fact, acts as a means of transmission—as a sort of "organic burning glass" which transmits and focuses the sun's rays on one focal point. And just as any crack, or blur, or clouding, or other accident to the burning glass would interfere with its power and capacity from transmitting the rays, so, any accident or disease or pathological state of the organism would interfere with or altogether prevent the

passage or flow through it, of the life or vital energy. "The more perfect, the better these conditions, the greater the influx of vital force, and vice versa. We must see that all the electrodes and avenues and channels are bright and clear, so that there shall be as little hindrance as possible to either the inflow of energy in the form of power, or to its outflow in the form of work done." My theory of the relation of body and bodily energy is, in fact, an extension of James' "transmission theory" of consciousness to the *whole* of our life and vital energy. And I believe the one is as defensible as the other.

But, I shall be asked, is there any evidence for such a theory? There is much evidence, there are many facts, which I have adduced in full elsewhere.[1] This is not the place to discuss the physiological intricacies involved, and I can only refer those interested to the work in question. At present, I shall assume its accuracy—or at least its validity—and proceed to show in few words why it is that this theory is not contrary to any known facts, but is capable of explaining them just as fully as the generally accepted theory.

The facts upon which the current theory is founded are well known, and, apparently, thoroughly established. Briefly, they are these: So much food, oxidised or burned outside the body, can be shown to yield so much heat and energy. The same foods, oxidised within the body, yield approximately the same amount of energy. Further, the energy which the body expends (in conscious and unconscious muscular activity, thought, emotion, and as heat, &c.) is, it is contended, practically equivalent to the energy which is thus supplied. There is, therefore, an equivalence, a balance, between income and outgo of energy: so that the recently conducted

[1] See my *Vitality, Fasting and Nutrition*, pp. 225–350.

experiments in calorimetry are held to prove beyond question the causation of vital energy by food.

I shall not in this place stop to question the accuracy of the figures obtained—to point out that the results do not always tally; that far too little allowance has been made for mental and emotional states, &c. I shall assume that the figures are accurate and prove all that they are held to prove. The question then arises: Do the figures prove the causation of vital energy by food? Apparently they do, no doubt, and they are held to do so by the majority of experimental physiologists; but I do not believe that this is at all the case. Admitting the facts, admitting far greater accuracy than the figures really show, we have to consider the question of their *interpretation*. And this brings us back to the remarks made at the beginning of this paper—that coincidence does not prove causation; and that the same set of facts may often be interpreted in an entirely different manner —one which would show that life is not directly dependent upon food combustion at all, as is generally supposed. The alternative method of interpreting the facts would be as follows:

Life is a *power* which acts upon organised matter, under certain conditions, in a variable and fluctuating manner. Whenever energy acts upon substance, substance wastes. Whenever work of any kind is done by the body, therefore, the tissues are broken down, and to supply this waste, this destruction, food material is needed. The more waste, the greater the need for repair, and *per contra* the less waste, the less the need of repair. So far as the material equivalent (food) is concerned, therefore, it will be seen that this is only what we should expect on either theory; and tells no more in favour of one than the other.

But what of the energy? The greater the expenditure

of energy, the more work done, the more tissue destroyed. The more tissue destroyed, the more food needed, and the more ingested. But this does not prove that the extra amount of food has *created* the extra energy! That would be putting the cart before the horse with a vengeance! And yet this is what is universally done by physiologists in considering these experiments! Perhaps I cannot do better than to quote, just here, a portion of the excellent Introduction which Dr. A. Rabagliati, F.R.C.S., F.R.C.P., &c., wrote to my book, and which really states the case more clearly than I stated it myself. He says in part:

"To take an analogy: It seems to me it would be as pertinent to argue that because the strings of a violin or harp waste in proportion to the quantity of music evolved through or by means of them, therefore the waste of the strings is the cause of the music, while in fact it is the hand of the player, and even the spirit behind the hand, which is the real and efficient cause of the music. So the form of the infinite and universal energy, which we may call erg-dynamic, is the cause of the waste of the body through which it works; and this is at once made good by the increased trophic metabolism which occurs, to replace the waste—this increased trophic metabolism showing itself in increased O_2 intake and coincidently or correspondingly with increased CO_2 output.) If the strings of a musical instrument were self-repairing, we might perhaps be induced to think that the material which fed the strings was the *cause* of the music, since in that case some measure of the waste would probably be discoverable in the *débris* emitted; and we might imagine that the *débris* was the measure of the music, while what it really was, was the measure of the waste of the strings, when they were

made the instrument of the music. If a spade is used in digging, the spade wastes in proportion to every spadeful of earth it is made to lift. The more it digs, the more it wastes. If we could arrange that a stream of fine steel particles flowed into the spade, to replace the waste caused by each act of digging, we might perhaps come to think that these fine steel particles were the cause of the digging, especially as the quantity of them required would always be exactly proportioned to the amount of work done. Nevertheless, this would be a very inconsequent assumption. Yet this is the assumption invariably made by modern scientists."

It will thus be seen that another interpretation might easily be placed upon the observed facts, and that, while the latter are accepted without question, it is yet possible to conceive the relationship as quite other than usually imagined; and consequently of life as an energy independent of the food supply,[1] and outside the law of conservation—a force absolutely distinct, separate, *per se*. M. Bergson has gone so far as to speak of life as a "power," as a "vital impetus"—utilising matter for the purposes of its manifestation, &c. I have merely extended this conception in what appears to me a logical and necessary direction. It appears to me certain that life is a sentient power—different from any other mode of energy of which we have any knowledge, and as such no longer subject to the objections raised earlier in this

[1] The question has been asked, What becomes of the potential energy contained in the food, if it is not converted into bodily energy? I reply, it is given off or imparted to the body as heat (not energy), but this heat is again given off by the body. The more imparted to the body, the more is again given off. We know that the body possesses a self-regulating apparatus which keeps the body, when alive, always at a constant temperature. (When dead, of course, the "corpse" cools to the temperature of the surrounding air.) The equivalence is again maintained, it will be observed, because the more heat we impart to the body the more it in turn gives off.

paper (to other conceptions of life), which might also be advanced, it seems to me, against M. Bergson's theory. Were the theory of life here defended true, it would not only enable us to account for life in a satisfactory manner, but it would render clear many obscure and sporadic phenomena which the current theories are quite incapable of explaining (and hence often ignore!); and it would also practically assure us continuity of life beyond the grave—after the dissolution of the body—because mind and consciousness are shown not dependent upon physical energy, even in *this* life! This, however, is a subject which requires special and lengthy treatment, and I cannot touch upon it now. All that I can aim to do at present is to show that there may be a spiritual source even for our *physical* life and energy here. And, were this true, psychic phenomena might readily be accounted for—since there would no longer remain any valid objection to their occurrence.

VI

THE HUMAN WILL IS A PHYSICAL ENERGY

AN INSTRUMENT WHICH PROVES IT

PART I

The Facts

That the human will is a definite physical energy, which can be registered by means of a scale or balance, may appear so incredible that the bare statement of the case would seem to carry with it its own refutation! Yet I firmly believe that this is a fact; that the energy of the will may be registered by means of an instrument I am about to describe; and that anyone can prove this, —anyone, *i.e.*, who cares to take the time to repeat these experiments, and to try a sufficient number of subjects until the right ones be found—who are capable of affecting the balance in the manner described.

Such a fact—if fact it be—is of the utmost importance to science and to philosophy; even more important and more far-reaching in its implications than may at first sight appear. Not only is the fact itself of extraordinary interest, but the very origin and structure of our universe is called into question—and shown to be capable of an interpretation very different from that usually offered by modern science. And, further, if it be true that the human will is a physical energy, we have here the discovery of a *new force*—a

force just as new to science as magnetism or electricity —and vastly more interesting, since it is intimately associated with all of us, and subject to our direction, guidance, and command—a force for us to wield and manipulate—for weal or woe!

It may be thought, by some, that this is no new discovery; that the human will is a physical energy is a fact of common observation; and that we all feel the liberation of this energy whenever an act of volition is performed. I may reply at once to such critics that (common sense as it may appear) this is not at all the attitude of modern psychology; and that, by *savants* the will is not considered an energy at all, but rather a choice of actions or an effort of attention. It is a state of consciousness merely, possessing intrinsically no more energy than any other state of the kind. This may, perhaps, be made clear by the following brief quotation from James' *Psychology:*

"We can now see that attention with effort is all that any case of volition implies. The essential achievement of the will, in short, when it is most "voluntary" is to attend to a difficult object and hold it fast before the mind. The so doing *is* the *fiat;* and it is a mere physiological incident that when the object is thus attended to, immediate motor consequences should ensue. Effort of attention is thus the immediate phenomenon of will." (p. 450.)

This, then, is the attitude of psychology. It contends that the will is by no means an energy, in the sense in which physicists use that term; but rather that it is a mere state of mind, or of consciousness. As such it is, of course, helpless; a mere witness of the drama of life, incapable in itself of affecting or changing the ex-

ternal world. So far as the physical world is concerned, it is a mere by-product, a useless adjunct—the feeling of energy-expenditure being delusory. Such is the attitude of modern psychology, and a very hopeless and unattractive belief it is!

As opposed to this view, I propose to show that the human will *is* a definite physical energy, which forms an essential part of our human personality—and forms, indeed, the very core of our being, so far as its expression into the physical world is concerned. This view of the case, I may say, is not altogether new; several competent neurologists have, of late, defended this conception in no measured terms. Thus, Dr. William Hanna Thomson, in his *Brain and Personality*, says:

"An important conclusion is led up to by these facts, namely, that we can *make our own brains*, so far as special mental functions or aptitudes are concerned, if only we have wills strong enough to take the trouble. By practice, practice, practice, as in Miss Keller's case, the Will stimulus will not only organise brain centres to perform new functions, but will project new connections, or, as they are technically called, association fibres, which will make nerve centres work together as they could not without being thus associated. . . . It is not the power of the brain, it is the masterful personal Will which makes the brain *human*. It is the Will alone which can make material seats for mind, and, when made, they are the most personal things in a man's body. . . . Man can always do what he chooses, or, in other words, wills. Therefore this very different thing, his Will, makes man different from every other earthly living thing."

Such a view of the case certainly gives a far greater dignity and power to the will; but is it true? That

is the question; it is a mere matter of interpretation, without any means of settling the facts one way or the other. It may be "pleasant" to believe this or many other things; but that does not make them true!

It is obvious that arguments such as this might go on for ever. The nature of the human will would never be settled by such means. We desire a more definite and concise method—one capable of settling the case one way or the other—and settling it, not by argument, but by fact. Arguments convince no one; facts every one! It is only by an appeal to fact, therefore, that this question can be settled one way or the other. The difficulty has been that, until now, no direct method has been devised capable of solving the problem. This has now been rendered possible for the first time, by means of the instrument described in this chapter. The experiments herein narrated settle, to my mind, the question of the nature of the human will; they prove it to be a definite physical energy —as much so as any other energy we know. The majority of these facts have been before the scientific world for some time; and why their philosophic interpretation and implications have not been seen is to me a great mystery. One can only account for it by assuming that most scientists are not at the same time philosophers; they do not see the full *meaning* of the facts they observe. Only in this manner can one account for the apathy with which the scientific world has, so far, accepted the facts in question—why it has utterly failed to see their tremendous philosophic and even religious value and significance.

My attention was first drawn to the instrument in question by Professor Th. Flournoy, of Geneva, the author of *From India to the Planet Mars, Spiritism and Psychology*, and other works, well known to English readers. Im-

mediately I learned of the experiments in question, I wrote to Professor Alrutz, and obtained from him one of his instruments, by means of which the experiments described below were performed. Writing of the early results obtained by him, Professor Alrutz says ("Report to the Sixth Congress of Psychology," &c.):

"In spite of the knowledge we have gained of the electrical and chemical phenomena of the central nervous system, we must confess that we know little indeed of the inner nature of the psycho-physical processes. What is happening in the brain—especially in the psycho-motor centres—when we move an arm by means of an act of will? What are the forms of nervous energy which are employed? Are these entirely electrical and chemical forces, the neural impulses being mere electrical currents? Or are there other forms of energy which experimental physiology has not as yet brought to light? Might there not be, perhaps, some form of energy more closely allied to the psychic acts, constituting a sort of bridge or transition between psychic phenomena, on the one hand, and electrical and chemical phenomena, on the other?

"When we wish to study the electrical charge contained in any body, we obtain exactitude only when we succeed in transferring this charge to another body; we may then study the nature of the charge under varying circumstances, and establish the influence of the two charges upon one another. It is only in this way that experimentation becomes truly fertile. Should we not apply the same laws to the phenomena of the nervous system, and institute a similar mode of experiment for the nervous energies? Under what conditions can we conceive this transference?

"The most natural supposition seems to be that it

would occur, if at all, in labile organisations; in those subjects which, according to Janet (*Les Névroses*, p. 339), possess an excessively unstable personality; and whose psychic life is characterised by great suggestibility, by instability, and a certain peculiar mobility. Such individuals are also characterised by the great facility with which the functions vary and react upon one another. Binswanger has said that the nervous system of these individuals is characterised by the variability of the dynamic cortical functions; that is to say, by the fact that the nervous segments of their cerebral cortex present a *mélange* of greater or lesser irritability. . . ."[1]

Professor Alrutz goes on to say that, guided by this idea, he constructed an instrument designed to test his theory—based in part, but not wholly, upon the earlier instruments employed by Hare, Crookes, &c., to test the same thing. As is well known, these experimenters spent much time in their investigations—both of them coming to the conclusion, after years of patient research, that physical apparatus could be definitely influenced and moved by the will of certain persons, when exercised in the direction of their movement, and without sufficient contact to account for the observed facts. Crookes' experiments, in particular, are very conclusive in this direction—his apparatus being very similar to that designed by Professor Alrutz. He employed a board, one end of which was attached to a spring balance, while the other end of the board rested upon a solid table. The subject placed his hands upon the board, and a definite pressure was registered by the balance — far more than could be obtained in any

[1] This explains why "everyone" cannot move the board; there must be this peculiar nervous and psychic instability in order to insure the results.

normal manner. These experiments of Crookes are classical, and have never been "explained away." With the present instrument, there seems every likelihood of confirming these earlier experiments.

The apparatus employed is of the simplest possible construction. A solid board, some 10½ by 13½ inches, and 1 inch thick, forms the base of the apparatus. In this, at a distance of some 9 inches, two holes are drilled, into which are inserted pegs, 3½ inches long, and sharpened at their top edges to a fine knife-edge. This constitutes the fulcrum—the upper board resting on these knife-edges, and being unevenly balanced on them. (See Figs. 1 and 2.)

The upper board, resting on these edges, is some 19 inches long by 13 inches broad at the lower end, and 10 inches broad at the upper end. The narrowing takes place about 6 inches from the end of the board (broad end), in the form of a rapid inward curve. It is here that a groove is cut, and, 7½ inches from the broad end of the board, two pointed grooves are also cut, which allow the board to rest nicely upon the knife-edges of the two pegs below it. In this position the board would naturally assume a downward slant, owing to the greater length of the board on one side of the fulcrum than on the other. (See Fig. 1.) When the long end of the board is supported, by means of a piece of string, to a letter scale, however, the board is made to assume a horizontal attitude, parallel to the table top. In this position the board weighs just 5 ounces, and if the balance registers more than 5 ounces, it is necessary to place a weight or apply a pressure or force upon the long end of the board. If force be applied on the *short* end of the board (where the hands rest), it would have the effect of merely depressing this end of the instrument, and causing a *lessening* of weight, as registered by

the balance. This is noted invariably whenever pressure of the hands is made upon the board near the sitter.

With this litttle instrument, Professor Alrutz tried a number of experiments, on several occasions, which he divided into groups or series. The history of his initial experiments is, as briefly as possible, as follows:

1st Series.—No results.

2nd Series.—The board, after a short interval, lowered, showing a pressure of 40 grammes. This was at the first trial. It descended slowly, remaining at this point for about 5 seconds. It again descended several times, making at one time a depression of 120 grammes. On another occasion the board was depressed, and showed a pressure of 100 grammes, which lasted for 35 seconds. On other occasions lesser depressions were noted, but for longer periods of time. On several occasions the balance registered a downward pressure for two minutes or more. This was in good light, and was carefully observed by two physicians, as well as by Professor Alrutz. The "subjects" were, in this case, ladies of good Swedish families, who had never seen or heard of the instrument before. They were, however, during the experiments, treated as professional "mediums," and every precaution was taken to prevent fraud. The following were some of the precautions observed:

The light was sufficiently good to enable the observers to *see* that no threads or hairs were attached to the board or any part of the apparatus or balance. They also ascertained this with their hands. It was also seen that none of the subjects lifted the board by slipping their fingers under the edges of the board and pulling it upwards. (It may be remarked in this connection that even had they done so this would not account for the results noted; since, in several instances, the downward pressure recorded was more than the weight of the entire

board.) As the eyes of the observers were close to the board and to the fingers of the subjects, it was clearly seen, however, that nothing of the sort took place. Besides, as before said, the subjects who tried the board were ladies, and not professional "psychics" in any sense of the word.

It was also ascertained that no sticky material was upon the fingers of the subjects; they were carefully examined both before and after each experiment. Further, to test this hypothesis fully, thin strips of wood (shavings) were on several occasions introduced between the subjects' fingers and the board, which was depressed. Had they lifted their fingers, therefore, they could not possibly have lifted the board, which would not have adhered to them under these circumstances.

3rd Series.—Two "functionaries of state" attended this series, the principal subject tried being the wife of one of these dignatories. He himself was extremely sceptical of his wife's ability to move the board, and remained so until convinced by the facts! The board was lowered, and the balance showed a pressure of from 70 to 100 grammes. The subject was extremely fatigued after these tests, and went to sleep almost immediately. Others who tried the board could obtain a registration of only 2 or 3 grammes.

4th Series.—Several very successful trials were made in this series with two ladies as subjects. Both placed their hands on the board together, and the depressions were of very long duration. In these experiments sooted paper was placed under the hands of the experimenters. It was noted that better results were obtained if one of them cried "Now!" when the board was to be depressed. The desire to sleep was strong after these trials, and in one instance the subject really did fall asleep during the experiment! An odd fact which should be noted in this

connection is that no results were obtained unless the subject *looked* at the long end of the board while the "willing" was in progress.

5th Series.—This series of experiments was attended by a well-known physician and a psychologist. The light was good as before. From 40 to 50 grammes were registered by the balance on several occasions, the downward pressure lasting from 20 to 30 seconds. Clearly, therefore, none of these depressions could be attributed to mere oscillations of the board, but denoted a definite and persistent downward pressure.

Nausea and a strong desire for sleep were experienced by the subjects in this series of experiments, as before.

The above is a very rapid summary of the report drawn up by Dr. Sydney Alrutz, and read to the Sixth Psychological Congress, which met at Geneva in August 1909. Professor Alrutz also attended the Congress in person, and brought with him one of his instruments, which he desired to try upon some of the members in the presence of a number of psychologists. In several instances these attempts were entirely successful; and Professor Flournoy, editor of the *Archives de Psychologie*, was entitled to say of these experiments:

"Professor Alrutz invited me to assist in two séances, in which we experimented upon some of the feminine members of the Congress who desired to try it. The first, in which the subject was Mme. Glika, yielded nothing conclusive. But at the second, at which Professor Alrutz attempted to increase the force by adding two other members of the Congress (strangers who had appeared to him to possess suitable temperaments), it succeeded fully, and I was able to prove conclusively after three trials, and under conditions precluding all possibility of fraud or illusion, that the will of these

ladies, concentrated upon a certain material object with a desire to produce a movement in it, ended by producing this movement as if by means of a fluid or an invisible force obeying their mental command." (*Spiritism and Psychology*, p. 291.)

So much for the testimony of Professor Flournoy and Professor Alrutz. In view of the facts and the well-known caution of these investigators, we may assuredly take it for granted that there is here no room for doubt, and that the manifestations really took place as recorded.

My own experiments with this board have not, unfortunately, proved nearly so conclusive as those of Professor Alrutz—owing, doubtless, to the rarity of good "physical mediums" or those capable of exercising their will in the desired manner. It must not be thought that anyone possessing a "strong will" can manipulate the board—as Professor Alrutz has pointed out. It is only a peculiarly endowed person who can move the board, one capable not only of exercising the necessary will power, but also of externalising it—a very rare power. Hence the small number of successes. Out of all those tried, I have found only two who could (apparently) move the board at all, and even in their cases the results were far less striking than in the cases reported by Professor Alrutz. In one case a number of slight depressions were obtained; but these were so fleeting, and lasted for so short a time, that it was almost impossible to be certain that the results were not due to mere oscillations of the board. In the second case, however, more definite results were obtained. On several occasions, depressions of half an ounce were noted; and, on two occasions, of more than an ounce, lasting for several seconds. I was enabled to assure myself at the time that these depressions were real, and were not

the result of fraudulent manipulation of the board. Although these results are few and meagre compared with those of Professor Alrutz, still they tend to confirm his views, and add to the testimony adduced by him and by Professor Flournoy, in favour of the reality of the facts—of the actual physical pressure by the Will of the board in question.

In view of these results, then—of this apparently mutually confirmatory testimony—it seems impossible to doubt the fact that we have here definite and conclusive proof that the human will has succeeded in depressing the board in question—in being registered upon the balance, and, consequently, that it is a physical energy, capable of affecting the material world just as any other physical energy does.

PART II

Theories

It may be contended, however, that in thus postulating the human will as a physical energy I have not taken into account the alternative explanation of the facts which might be adopted or assumed. This theory contends that it is not the will itself which causes the movement we observe, but the cerebral activity which corresponds to it, and is its physiological counterpart. It has frequently been pointed out before (*cf.* Ribot, *The Diseases of the Will*, pp. 5, 6), that when we will to move our arm, *e.g.*, it may not be the will at all, *per se*, which affects the movement, but the brain-state or neural activity which accompanies the act of will. In other words, mind or will never affects matter (as we feel it does), but it is always one portion of the body which

affects another portion—the will or state of consciousness being merely coincidental with this observed action.

This has been one of the classical objections to the doctrine of inter-actionism; and it must not be thought that I have failed to take into account this alternate theory. But opposed to this view of the case we have the facts—(1) that the state of consciousness, and not the brain-state, is surely here the important factor; and (2) that, even were the supposition true, this nervous action or influence must cease at the periphery of the body; for, were this not the case, we should already have exceeded the limits of the orthodox physiological theory, which contends that one portion *of the body* affects another portion (only), and does not contend or pretend that this action may extend beyond the surface of the body; for, if it did so extend, we should have a nervous current without nerves—an appalling fact, and one totally opposed to accepted physiological teaching!

In order for nervous energy or life force to exist independent of the body (upon the functionings of which it supposedly depends), it would be necessary for us to reconstruct the mechanistic interpretation of life, since it would show that life is not dependent upon the body for its existence, but might exist independently of it, which is the very point in dispute. It cannot logically be contended, therefore, that the energy which we here see in operation lies in the nerves or in the brain-centres, but rather that it is a separate force, which physiology, as taught to-day, cannot account for. Introspection and experiment seem to unite in telling us that this energy is none other than the human Will.

But if it be granted, on the other hand, that the will *is* a physical energy, we immediately encounter certain difficulties which must not be ignored. In the first place, if the will be a physical energy, it is subject to the law of

Conservation, and, consequently, must be included within the cycle of forces which that law encompasses. Light, heat, chemical affinity, &c., are supposed to be mutually convertible and transmutable; and, according to the present hypothesis, Will must also be included in this series! But every energy we know in the physical universe is a non-intelligent energy, and, as I have pointed out elsewhere, if we make the human will thus subject to the law of Conservation, it seems to form a unique exception to the law. For we know (if our consciousness tells us anything) that willing is an intelligent act, and we should consequently have this conscious act or intent left over in the equation. For we have, in all other cases, purely physical energy, and in this case physical energy *plus something* (conscious intent). The law of Conservation tells us that one energy is derived from another, and is converted again into another form of physical energy, when it is expended. But if will, *ex hypothesi* a physical energy, is derived from another physical energy (by a process of combustion, or what you will), we have here a case of the lesser including the greater—of a thing giving rise to something greater and more inclusive than itself—which is contrary to all accepted thinking. The will, therefore, cannot be *entirely* subject to the law of Conservation, but appears to draw upon an additional fund or source of energy, which is infused into it, as it were, from without. This "thing" which is infused or super-added, this "something" which is the "plus" in our equation, appears to be the directive element, the life element, the sentient element—which is thus shown to lie outside the law of Conservation, as many physicists and philosophers (Lodge, Crookes, Bergson, &c.) have for some time past contended it must or might lie.

One significant fact, in this connection, is that while

the law of Conservation is doubtless true, so far as it goes, there is also in operation another law, well known to physicists, called the law of the Degradation of Energy, which asserts that energies of a higher order are constantly being converted into energies of a lower order. This law maintains that energies of a lower order cannot be reconverted into energies of a higher order. All other energies are being slowly but surely converted into heat—the lowest of all forms of energy. And this heat is gradually being dissipated, or radiated away, into space, so that, at some distant day, our universe will be cold and lifeless, like the moon.

Now it is a significant fact that the single exception to this rule consists in, and is constituted by, *life*, or vital energy, which is constantly building lower forms of energy into higher forms. Life is certainly the highest form of energy which we know in this world, and all energies are below this in rank—as may readily be proved by an appeal to the facts of nutrition and metabolism. And, as life is constantly being added to or infused into the world (as the population increases), it is certainly true that there is here a definite increase of the sum-total of the highest form of energy of which we have any knowledge. Life thus occupies not only an important but a unique position—in that it is constructive instead of destructive; and this fact alone should give us pause, and make us ask whether life is, in its totality, subject to and included within the law of Conservation of Energy.

The establishment of the fact that the human will is a definite physical energy is of importance also, because of its bearing upon the problem of the connection or inter-relation of mind and matter. Theories as to this bond or connection have been propounded since the dawn of philosophy. Aristotle and others wrote and

thought deeply upon this subject. As is well known, this question formed one of the central points of debate in the works of Hobbes, Berkeley, Hume, Descartes, Leibnitz, Spinoza, Kant, Hegel, Lotze, and many other philosophical writers—all of whom wrote and speculated at length upon this subject. The theories which have been advanced in the past are briefly as follows: [1]

1*st. Crude Materialism.*—This doctrine contends that consciousness is merely matter, or energy, or matter in motion. It is not necessary to discuss this theory here, as it is not held to-day by any scientist of the first rank.

2*nd. Epiphenomenalism.*—This doctrine found its foremost champion in Huxley. It contends that the important happenings are the brain-changes—which are causally connected—and that our thoughts, or corresponding states of consciousness, merely accompany the brain-changes, just as the shadow of a horse may be said to accompany the horse.

The objections of this doctrine are:—

(*a*) That it is just as inconceivable to believe or imagine that brain-changes generate consciousness as it is to imagine that consciousness generates brain-changes.

(*b*) The law of Conservation is preserved at the expense of the law of Causality. For, if no part of the cause passed over into the effect (the state of consciousness), the law of Causality would be violated.

(*c*) The appearance of consciousness, at some definite point in the course of the evolution of the animal kingdom constitutes a breach of continuity.

For these and other reasons epiphenomenalism is to-day held by few, if any, philosophers.

3*rd. Psycho-Physical Parallelism.*—This is the doctrine maintained by Münsterberg and others. It contends that

[1] I am indebted to Dr. M'Dougall's excellent work, *Body and Mind*, for the *data* from which I have condensed the following summary.

brain-changes and states of consciousness are merely coincidental in point of time, and do not ever influence each other. Their relation is that of mere coincidence or concomitance, and not causation. The two flow along, side by side, without in any way interfering with one another.

As regards this doctrine, it need only be pointed out that, were it true, mind and body could never influence one another, since they are not causally connected. Yet, if there be no connection, how is it that they correspond so exactly?—for, as James said, "It is quite inconceivable that consciousness should have *nothing to do* with a business which it so faithfully attends."

4th. Phenomenalistic Parallelism.—This is the theory maintained by Kant, Spinoza, and others. It maintains that both brain and consciousness (or mind and body) are but two different expressions of one underlying reality—just as the convex and concave surfaces of a sphere are but two expressions of an underlying reality. As to the nature of this reality, Kant and Herbert Spencer were content to call it X or the unknown, while Spinoza maintained that it was God.

Analogies which are held to support this doctrine are, however, extremely defective; but the subject is too lengthy and technical to elucidate in detail here.

5th. Psychical Monism.—This doctrine contends that consciousness is the only reality—the material world being external appearance only. Thoughts are causally connected, but not physical events. (The doctrine is thus the exact inverse of epiphenomenalism.)

In refutation of this theory, it may be pointed out that, if brain-changes are thus caused by, or are the outer expressions of, thought—why not muscular changes, and in fact all physical phenomena throughout the world everywhere? For we cannot rationally draw the line

of distinction here. Such is the logical outcome of the theory—and has, in fact, been accepted in this form by Fechner and others.

While many philosophers are inclined to accept this view, it may be stated that the physical scientists are, naturally, repelled by it, and so is common sense!

6th. Solipsism.—The contention of this theory is that nothing exists save states of consciousness in the individual. Neither the material world nor other minds exist, save in the mind of the individual. This doctrine is so opposed to common sense and daily experience that it is unnecessary to dwell upon it.

7th. Inter-Actionism (Animism).—Here we have the world-old notion of soul and body existing as separate entities, influencing each other. Mind is here supposed to influence matter, and utilise it for the purposes of its manifestation.

That there are many facts difficult to account for on this theory cannot be doubted. Heredity and the origin of life must be taken into account; the "inconceivability" of the process has some weight; and the apparent infringement of the law of Conservation of Energy is a serious objection. Further, it may be urged, what evidence have we that consciousness can exist apart from brain-functioning? And, it may be said, apart from the facts offered by "psychical research," so-called, there is no evidence, strictly speaking. Hence the importance of these phenomena, if true. But the greatest objection to the doctrine of inter-actionism is doubtless that drawn from the law of the Conservation of Energy, which says that, inasmuch as mind is a non-physical energy, inasmuch as matter cannot be affected by a non-physical cause, brain-changes cannot result from will, or the activities of the mind.

But once prove that the human will *is* a physical energy,

and this objection is readily disposed of. A physical energy is doubtless quite capable of causing all the changes within the brain which we know to exist within it—molecular, chemical, whatever they may be. It at once removes this classical objection to the doctrine of inter-actionism; and at the same time virtually proves that theory correct—thus solving this problem once and for all!

It may be pointed out, *en passant*, that philosophers and metaphysicians have really attacked this problem from the wrong standpoint—in their arguments concerning the relations of mind and brain—for this is a question which might have been (and in my opinion should have been) determined not by argument, but by *fact*. Instead of arguing, *a priori*, as to the nature of the connection, the problem might have been solved in the same way that all other problems are solved, viz., by an appeal to evidence and fact. The fundamental point made by practically all philosophers, in discussing this question, is that brain-states and conscious states are always found together, and that consciousness can never exist in the absence of brain. In other words, mind cannot exist as an "independent variable" in the world; it must always accompany a human brain.

I pass over, without comment, the fact that, according to the doctrines of idealistic monism and psycho-physical parallelism, this independence is virtually allowed, by the very nature of the doctrine; and shall point out merely that, if consciousness could be proved to exist independent of brain functioning, philosophic theories would have to be remodelled to conform to the evidence; the *a priori* problem could be settled at once by an appeal to actual fact. And again this separate existence of consciousness seems to be established by the facts of "psychical research," which apparently show that

mind can exist apart from brain structure. This important fact once established, it would at once alter the whole case and render inter-actionism not only a "respectable" theory, but a proved fact.

So much for the importance of this doctrine (that the will is a physical energy) from the point of view of philosophy, and as applied to the question of the inter-relation of brain and mind. Now let us see if it cannot be applied in another direction.

The present interpretation of the character and nature of the will, and its inclusion as a physical energy, has a distinctly important bearing upon one of the most bitterly disputed points in the whole history of philosophy, viz., the question of the *Freedom of the Will.*

As is well known, there are two opposing views upon this subject—held by opposite schools—the theory of Determinism, on the one hand, and of Free Will on the other. The Libertarians assert that our wills are free—we having power of choice in all our actions. The Determinists, on the other hand, contend that our thoughts and actions are determined by definite, ascertainable causes. They contend that the *feeling* of freedom we all experience is but illusory, and that, in reality, our every action is inevitable—predetermined by its previous cause of causes, and could have been predicted by an intelligence wide enough and possessing a grasp deep enough of human nature to perceive life in all its tendencies. Indeed, one eminent philosopher went so far as to say that a belief in Free Will showed simple ignorance of science and a clinging to superstition!

A great deal has been written upon this subject of Free Will in the past; the point has been bitterly disputed for years. It may be said, however, that, at the present day, practically all philosophers and scientists, with few exceptions (*e.g.* James, Schiller, Bergson, &c.), believe in

Determinism. The arguments for that doctrine are certainly weighty, and may be summarised, briefly, as follows:

1. *The Law of Conservation of Energy* tells us that no energy can be added to or abstracted from the total stock of physical energy in the universe. If will be a non-physical energy (as it is conceived to be, by psychologists), it cannot affect the physical world, for if it did the law of Conservation of Energy would be overthrown. Hence, the will cannot affect the material world: hence, it cannot be a true cause.

2. *Biology* contends that heredity and environment alone are capable of explaining the actions and movements of the lower organisms, without postulating any "will." Inasmuch as man is connected with these lower organisms by an unbroken line of descent, why should not these factors explain man's actions also?

3. *Physiology* teaches that in-coming nerve stimuli give rise to certain physical changes in the nerve cells or centres, which, in turn, give rise to out-going (afferent) currents. There is here an arc or loop of unbroken physical causation; and there is no "room" for consciousness, save as an "epiphenomenon," as postulated by Huxley.

4. The *Law of Causation* tells us that an effect must have a cause, and that the cause must, in a certain sense, resemble the effect—since the effect *is*, in a sense, the cause translated. But, inasmuch as the effect is a physical event, the cause must also be physical in its nature; hence will (supposedly a non-physical event) cannot possibly play a part, or be a true cause.

5. *Philosophical Science* contends that Nature is a "closed circle." Mechanical causation holds supreme sway. Everything happens according to law and order. If Free Will were allowed a place in the scheme of things,

chance and caprice would immediately be introduced into our world—which could never be tolerated for a moment!

6. *Psychology* holds that every mental state has its equivalent or counterpart in a corresponding brain-state. But each brain-state is not caused by the state of consciousness, but by the preceding brain-state. Here, again, there is no room for "free will" to play any part.

(Inasmuch as we are approaching this subject from a purely scientific point of view, the arguments drawn from sociology, ethics, and theology need not here be discussed. The interested reader is referred to Professor H. H. Horne's excellent little book, *Free Will and Human Responsibility*, for an extremely clear summary of this problem—to which I am indebted for much of the foregoing.)

The reply of the Libertarian to these problems is usually somewhat as follows:

1. The doctrine of Conservation has not been experimentally proved with regard to the relation of mind and brain; it is only assumed. Still, granting it to exist, all energy may, in its ultimate analysis, be psychical, instead of physical, in its nature—the doctrine of idealism, which is to-day gaining wider and wider acceptance, seeming to support this view.

2. That man *resembles* the lower animals does not prove that he is *identical* with them. On the contrary, the observed differences constitute the very differences about which the argument rages. Further, recent theories of organic evolution are tending to prove that interior (spontaneous) forces play a part, as well as exterior forces.

3. If consciousness were a mere "epiphenomenon," having no "use" to the organism, it would soon perish

(if it ever appeared) according to the law which says that all useless functions perish. But we know that, as a matter of fact, consciousness has grown more and more complex, as evolution has progressed.

4. The *Law of Causation* is doubtless valid and universal; but to assume that this is invariably physical begs the question at issue. May there not be psychical causation? Only thorough-going materialism can say "No" to this question; but materialism is to-day out of date.

5. *The Philosophy of Nature.*—This is a strong argument, *a priori*, but is subject to re-interpretation, in the light of new facts, to which it must conform. Facts might be adduced which proved this particular view of nature wrong. It is, in short, only a working hypothesis, subject to revision, as new facts are adduced, tending to alter it.

6. *Psychology.*—Our ignorance of the possible relation of brain and mind is no excuse for our dogmatically asserting that no such connection is possible. It may be a fact, though unintelligible to us. Mental states may influence, partially at least, successive brain-states. We cannot say. If one man asserts that they *cannot*, another may assert that they *do*. Hence everyone is at liberty to believe what he pleases! Nothing is proved.

If, now, we glance at the preceding arguments, we find that they may be summarised somewhat as follows:

Arguments 2, 3, 5, and 6 are practically valueless, one way or the other. Both sides might claim a victory; none of these arguments would settle the question one way or the other.

Argument 4 is certainly valid, to a certain extent, and can only be surmounted by assuming that a non-physical energy can affect physical energy. But I do not think that any physicist would be inclined to admit this. So

that this argument cannot be used in support of the doctrine of Free Will.

There remains the first argument, drawn from the law of the Conservation of Energy. This is certainly the strongest of all (to my mind), and is, as it stands, valid. Though idealism may maintain that all physical energy may be, in its ultimate analysis, only psychical energy, I do not for a moment believe that any physicist really believes this, or that any man accepts it as a common-sense doctrine—one which can be acted upon in daily life. It is mere philosophical sophistry and hair-splitting, and we must believe, as a matter of fact, that physical energy *is* really physical, and not psychical, in its nature.

As to the first portion of this argument, although the law of Conservation of Energy has never been shown to be invalid, when applied to the connection of brain and mind, still, everyone probably believes that it does actually obtain, and that a brain-state cannot result in consequence of non-physical influences any more than any other physical event could so result. It is tacitly admitted, therefore, that the law of Conservation holds good here also, and that will cannot affect brain, because will is not a physical energy.

We are now in a position to see the tremendous importance of the facts contained in the first part of this chapter. Inasmuch as theory must follow fact; inasmuch as it has been proved experimentally that the human will is a physical energy—this whole question of the relation of brain and mind, of the influence of the former by the latter, and the question of Free Will, must be remodelled in accordance with these facts. The whole Free Will controversy is settled at one stroke (and in favour of Free Will!), and all the books which have been written upon this subject, and all the thought and energy which have been expended

in the past are thus shown to be so much waste-paper and wasted effort! For, as we have seen that the whole question resolves itself into the central problem of whether or not the law of Conservation of Energy is valid—whether will or mind can affect brain—it will be seen that the proof that will is a definite physical energy settles the case once and for all. Determinism is routed; Free Will wins the day; and here again, as usual, theory follows fact, instead of dictating what those facts should be! At "one fell swoop" we are enabled to solve and to settle for ever one of the most bitterly disputed points in the whole history of philosophy and metaphysics!

This theory (might we not say, this fact?) that the will is a definite physical energy, at least in part, is thus of great philosophic, no less than scientific importance, if true. It even enables us to recast our conception of the origin of the world, and of all forces, and enables us to reconstruct—in a more or less intelligible manner—the story of Creation, contained in the first chapter of Genesis—an account which has been more ridiculed, perhaps, by dogmatic physicists than any other account in the whole Bible.

Much has been written upon this subject in the past; but it must be admitted that, from the point of view of physics, the whole difficulty lay in conceiving the first initial impulse which started our Universe on its endless way." All matter being but an expression of energy, all energy being (in all probability) but the varying modes or forms of expression of one underlying primal energy, the difficulty has been in accounting for the origin of this primal energy—the initial "push," so to say, which sent the Universe on its way.

Many evolutionists have admitted that, once given this initial impulse, all might readily be accounted for. The difficulty lay in conceiving this primal impetus.

But if Will be also a form of energy—though, as we have seen, only partly within the law and partly beyond it—then it is conceivable (I do not say certain, or even probable, but conceivable) that this energy, coming from a source external to that presented by physical nature and physical science, should have infused or imparted enough energy (perhaps only an infinitesimal amount, enough to originate the impetus), which, according to Haeckel and others, is all that need be supposed, to enable us to account for the whole of organic and inorganic nature! This *fiat*, having once gone forth, would originate, or be the source of, the first "cosmic urge"—would, in fact, supply that impetus which modern science has so long sought in vain!

VII

MODERN DISSECTION OF THE HUMAN MIND

DISSECTION of the mind! Can that too be dissected? We hear much nowadays of dissection of the human body; of organs which have been transplanted and which perform their functions in the body of another animal; of marvellous operations, in which tissues and viscera have been removed, repaired, and replaced —seeming none the worse for their remarkable experience; of operations which have been performed even upon the brain, in which whole segments have been cut away, and other delicate experiments undertaken—all of these marvels we have grown more or less accustomed to, by reason of the ease and certainty with which they are performed. But the human mind; *that* is a different matter. Here is something which, intangible in itself, seems incapable of dissection or of objective experimentation, in the ordinary sense of the word. Yet that is what present-day normal and abnormal psychology has been enabled to do! Shakespeare's adage: "Who can minister to a mind diseased?" can now be answered by saying: "To a certain extent, the specialist in normal and abnormal psychology."

If you shut your eyes, and turn your attention inward, in an attempt to find your real "self," you will probably find a good deal of difficulty in catching it. It will be

found as illusory as the proverbial figure of Happiness, which ever flits on before us. The real centre of being, the self, the ego, the person, the individuality, evades us at every turn. Each of us has the feeling, under all ordinary and normal circumstances, that, as James expressed it, "I am the same self that I was yesterday." And one would be most astonished, I fancy, were he to wake up one fine morning and find himself someone else! Like the Arab in the tale, he would be bewildered indeed!

From the solitary desert
Up to Bagdad, came a simple
  Arab; there amid the rout
Grew bewildered of the countless
People, hither, thither, running,
Coming, going, meeting, parting,
Clamour, clatter, and confusion,
  All around him and about.

Travel-wearied, hubbub-dizzy,
  Would the simple Arab fain
Get to sleep,—"But then on waking,
How," quoth he, "amid so many
  Waking, know myself again?"

So, to make the matter certain,
Strung a gourd about his ankle,
And, into a corner creeping,
Bagdad and himself and people
  Soon were blotted from his brain.

But one that heard him and divined
His purpose, slyly crept behind;
From the sleeper's ankle clipping,
  Round his own the pumpkin tied,
  And laid him down to sleep beside."

By and by the Arab waking
Looks directly for his signal—
Sees it on another's ankle—

Cries aloud, "Oh, good-for-nothing
  Rascal to perplex me so,
That by you I am bewildered,
  Whether I be I or no!
If *I*—the pumpkin why on you!
If *You*—then where am I, and who?"

One can quite appreciate the tangled state of our Arab's mind on awakening under such peculiar circumstances, and, from the point of view of common sense and common experience, such an awakening would be an utter impossibility—fit only for fairy tales and the traditions of savage tribes. Yet, in our own day, here in civilised New York and London, similar cases have been recorded and studied by experts! Under peculiar circumstances, patients have gone to sleep one person and awakened another; and they have remained another, not only during the first temporary moments of bewilderment, but sometimes for days, weeks, and months at a time; and in some cases even whole years have elapsed before the first "self" returned to tenant the body, to look out of the eyes it had looked out of years before; to take up the self-conscious life it had lain down in sleep. And to this there may be the added horror that, during the intervening period of oblivion (for this Self) the same external body, actuated by another "Self," may have performed actions and lived a course of life utterly at variance with the tastes and desires of the primary "Self." The other Self may even have married the common body in the interval—to a man whom the original self had never known—does not know now! There may even have been children; friends, environment, all, all may have been changed in the interim. Like Rip van Winkle, the setting of life may be found to have altered; but in some of these cases, the awakening must be the greater

nightmare. The unfamiliarity, even horror, of the situation can be imagined. Yet many such cases exist; and the two Selves alternately usurp and manipulate a common body; the Real Self and the Stranger. Who and what is this Stranger? Apparently it is an alien spirit—another soul, perchance, entangled miserably in the body of some equally unhappy mortal! Yet modern psychology contends that such cases represent, for the most part, mere splits or dislocations or dissociations of the normal personality; and that the two or more Selves we see before us, at such times, are none of them a *real* self; but mere fragments of the primary self, dissociated from it, owing to some shock or accident or disease. Let us see if we can penetrate a little deeper into this mystery of being; and lay bare the secrets of this alien Self, as well as the original Self which owned the body from birth.

The older psychology held that the mind was a *unit;* that it was a separate thing or entity, a sort of *sphere,* which, if it could ever be caught, would reveal all the secrets of True Being. Accordingly, they tried to catch this sphere-of-being, by inward reflection or "introspection." But it was never caught! There are many reasons why this should be so, the chief reason being that a subject cannot be an object also; it is as impossible for a thought to catch itself as it would be to turn a hollow rubber ball inside out without tearing the cover.[1] But the newer psychology studies the mind objectively, from the outside, by means of recording instruments, and does not depend upon introspection for its results. Further, the very conception of the nature of the "self" is different; it is not now considered an entity, as of old; but rather a compound

[1] It can be shown, theoretically, that this is possible in the "fourth dimension," but not in the third. This illustrates the difference between theory and practice—a point it might be well for Christian Scientists to keep in mind!

thing, a product, a complex, composed of a variety of elements. Instead of being considered a single gossamer thread, it is now thought to be rather a *rope*, composed of innumerable, interwoven elements—and these, in turn, of still finer threads, until the subdivision seems endless. The mind, in other words, is thought to be compounded of innumerable separate elements; but held together, or compounded into one, by the normal action of the will, of attention, and the grip upon the personality of the true Self. When this will is weakened; when the attention is constantly slackened, when the mind wanders, this single strand of rope separates and unravels. The "threads" branch out in various directions, no longer in control by the central, governing will; the Self has become dissociated or split-up into various minor Selves—all but parts of the real, total self; yet separate and distinct, nevertheless. And if enough of these threads become joined together, or interwoven, one with another, it can easily be imagined that this second strand of rope might become a formidable opponent to the original strand; it might become so large and strong, in fact, by the constant addition of new threads, and the dissociation of these from the first, true strand, that it would assume a more important rôle, and become stronger, and finally even control the whole. What was originally but a single fine, divergent thread has become, in course of time, a successful rival to the original strand of rope.

Now let us apply the analogy. The mind as a whole represents the rope; its elements or component parts are the threads; and, under certain abnormal conditions, these can become torn away from the original Self—like little rivulets, branching off from the main stream of consciousness, forming independent selves. This is an abnormal condition; a splitting of the mind, a dissocia-

tion of consciousness. Another fragment of consciousness, distinct in itself, has been formed. Thus we have a case of so-called double consciousness, of alternating personality; or, if there are three or more such splits or cleavages, of multiple personality.[1]

Now we are in a better position to understand the nature of this alien self which has been formed, and which alternately usurps the common body. It is no foreign spirit; it is not a demon or fiend which has entered into the subject; it is merely a portion of the patient's own mind, acting independently a life of its own. It is a portion of the real Self, functioning independently. Let us now see how these splits or dissociations take place.

Often they are the result of some shock to the emotional nature. In one of Dr. Morton Prince's cases, the patient happened to look up and saw in the window the face of a man whom she had known years before, and with whom she had tragic emotional associations. It was storming at the time, and a lightning flash revealed the face in the window. It was a highly dramatic scene, and the shock to the patient's emotional nature caused her consciousness to split-up or become dissociated into various selves; and thenceforward for years these separate "selves" lived independent lives, each ignorant of the life of the other. In this case, there were several such personalities which alternated; and they were only finally unified and the real Self again restored by means of hypnotic suggestion, after a careful analysis of the various selves. This synthesis of the various streams of consciousness, and their ultimate unification into one primary normal self, is one of the most startling, as it is

[1] Although this theory of the "composite" nature of mind is now generally held, Mr. Myers has contended that the Self must have a *fundamental* unity—to enable it to withstand the shock of death.

one of the most interesting and suggestive, feats of modern psychological medicine.

The principle upon which many of these cures rest, and the efficacy of suggestion, is thus apparent. By its aid the skilled specialist in abnormal psychology is enabled to gather up the "loose ends" of conscious life, as it were, and unify and consolidate them into one normal, healthy Self. He is enabled to weave them all together, and again restore the "sheath" or "wrapper" of the individual human will, keeping these threads in place henceforth, and restoring the healthy, normal personality; the *mens sana in corpore sano.*

Exactly *how* all this can come about I shall now endeavour to show. Before any of the more complex and complicated disorders of the mind can be understood, it will be necessary for us to discuss very briefly the nature of the subconscious mind—since it is upon this that all modern researches have in a great measure rested—upon the improved understanding of its nature that many of these cures rest.

It has long been known that there is a sort of mind in us, capable, at times, of performing complicated and intelligent actions without the co-operation or knowledge of the conscious mind. We see examples of this daily—in the absent-minded actions of certain individuals, in the dream life, in hypnotic trance, and in many of the cases of normal and peculiar mental action, of which numerous examples might be given, but which are so well known that it is hardly necessary at this late date to elaborate in detail. The idea has been so extensively employed by Hudson in his theory of "the subjective mind," and by others, that the general theory has pretty well saturated the public mind. Hudson's theory—otherwise open to many criticisms—is very lax, not to say erroneous, in its construction, and is not

accepted to-day by any competent psychologist. Apart from the mysterious powers with which he endowed the "subjective" mind, he makes it now synonymous with the *whole* of the subconscious life outside the field of immediate consciousness; now as equivalent merely to the hypnotic stratum; now to a dream-like self, &c., until the term has become so elastic that it means nothing intelligible but everything in general! As understood by the modern psychologist, the term "subconscious mind" must be defined far more accurately before we can proceed to use it as a working hypothesis. What, then, is understood by the subconscious mind? What part of us can perform conscious operations without our being conscious of them? How can we perform intelligent operations without intelligence? It all depends upon the meaning we give to our terms. We must begin by explaining just what is meant by the "subconscious mind"; then, perhaps, we can better understand its operations and aberrations.

There are several theories as to the nature of this subterranean stratum of our being—this hidden self—each of which finds its champion in the modern psychological schools. First, there is the theory that it consists merely in the mechanical workings of the brain—a purely physiological theory, which makes the subconscious mind synonymous with certain brain activities—much the same as a series of complex reactions. It is well known that there is a brain-change corresponding to every thought we think; and the nature of the connection between the two has been one of the most debated points in metaphysics, and is one which, if we thoroughly understood it, would doubtless solve in a great measure the nature of life and of consciousness. Without going into this very complex question, however, there remains the undoubted *fact* of the connection; the thought, which is

known by us in consciousness; and the brain-change, which has been verified by ingenious mechanical and electrical instruments, and the effects of which we behold in the chemical changes in the brain-substance itself after severe thinking. This being so, it has been said, Why not suppose that so-called subconscious actions *are* merely brain activities which take place, but which have never risen into consciousness? Professor Münsterberg and others hold this view. It has been conclusively shown, however, by Dr. Morton Prince and others, that this theory fails to explain adequately many of the facts —seems indeed contrary to much experimental evidence; and this view is now given up by all but the most materialistic of the modern psychological school. We have to search deeper yet for the mystery of the subconscious mind; and we shall have to grant it a certain amount of consciousness of its own, apart from all purely brain activity.

A very opposite theory is that advanced by Mr. F. W. H. Myers—that of the "subliminal self." This theory says that the conscious mind is but an infinitely small part of our total self—a mere fragment; that portion best adapted to meet the needs of everyday life. To borrow an analogy from physics, "consciousness is only the visible portion of the spectrum; the invisible, ultra portions are our subconscious selves." I shall not venture upon a criticism of this theory beyond saying that the majority of modern psychologists do not hold to it; and hence, whether it be ultimately true or false, we must disregard it for our present purposes.

Thirdly, there is the theory that the subconscious mind is composed entirely of dissociated or split-off ideas—ideas which have been dissociated or split off from the main stream of consciousness, much as a few freight cars might be shunted on to a side track by the switch-engine.

This hypothesis is very similar to another theory, which contends that the subconsciousness consists of dissociated experiences—mental happenings which have been forgotten or passed beyond voluntary recall. For these mental states, or rather trains of thought, Prince has suggested the term "co-conscious," because they are conscious processes in operation at the same time as the normal consciousness. This theory is doubtless far nearer an adequate explanation of the facts than that which contends that the subconscious is merely a portion of the field of consciousness which happens to lie outside the field of *attention*, because *that* is a theory certainly inadequate to cover the facts. This last hypothesis is one which seems to be favoured by Coriat and others, but it is certainly limited in its application.

Now let us see if we cannot obtain a clearer grasp of the facts, in view of the above discussion as to the nature of the subconscious mind. We may sum-up the facts as follows:—

As the result, either of some sudden shock, or by reason of certain subjective psychological practices carried to an extreme, we have a splitting of the mind into two or more separate streams, which function separately and independently, and generally with no memory connection between the two, so that each is ignorant of what the other stream, or self, is doing. This is already an abnormal condition, a pathological state, and its severity depends upon the degree of cleavage between the streams of thought. If this be deep and lasting, we have a well-marked case of hysteria, or other disorders to be noted immediately; if, on the other hand, the cleavage be slight, we have merely absent-mindedness, wandering of the mind, and many lesser symptoms which indicate this tendency to dissociation, and which should be checked at all costs in their

inception, since they are symptomatic of the tendency to disintegration of the mind, and which, if unchecked, would lead to grave disturbances later on. It is because of this fact that too much automatic writing, crystal-gazing, meditation, attendance at spiritistic circles, &c., is harmful; they one and all induce a passive state of the mind which favours dissociation and disintegration. Many of the insanities start in this fashion; and all such practices, instead of being encouraged, should be discouraged; and all experienced and intelligent students of psychical research warn those who "dabble" in the subject against the repeated and promiscuous indulgence in such practices — because of the dangerous, even disastrous, effects upon the mind, in many instances.

But we have not yet reached a distinctly morbid state. This dissociation may be slight, and of little consequence; and may even be completely "healed" without the knowledge of the patient; without his knowledge that anything strange has taken place at all — just as tubercular lesions of the lungs may be healed without the patient ever having known that he had suffered from tuberculosis. The co-conscious stream may again be diverted into the main, healthy channel; the threads of the wounded mind may again be bound up, with only a scar to indicate where the delicate protective covering had been ruptured. If such is the case, all is well thenceforward.

But the termination of the accident may not be so fortunate. If, as before said, the cleavage be deep and lasting; and if, instead of attempting to bind up the wounded mind, those practices which caused the original "split" be persisted in; if shock follow shock—to the mental, moral, emotional, or physical nature; if great exhaustion, lack of sleep, or of proper food, or other causes of a like nature, be present—then it is evident

that the cleavage must become deeper and deeper yet; and, in a short time, the few stray, wandering thoughts become grouped and bound together, and begin to form a veritable psychological entity. A secondary, an alien self, has been formed. And just as it is increasingly difficult to dam-up a river which has once found its way to some unaccustomed channel, so this secondary stream of consciousness will soon become a rushing, mightly torrent, incapable of being checked or dammed in its mad course.

So long as this split-off portion remains a mass of sporadic thoughts, not much damage has been done; but when they become abnormally linked or associated together, forming groups, then the abnormal conditions have begun in earnest. These masses of subconscious experiences are called "complexes," and give rise to all sorts of trouble. It must not be thought that this complex formation is always harmful; on the contrary, this very process, when normally conducted, is the basis of our educational processes. But when they are thus conglomerated and consolidated outside the conscious mind, and function automatically, involuntarily, by themselves, then they have become dangerous to the mental stability. Their pressure and influence may be felt in the conscious life—in fantastic imaginations, in fears, phobias, and obsessions—in morbid dreams—in morbid emotional and moral reactions throughout the entire psychophysical life. It is these automatic, self-acting complexes which originate many of the disorders of the mind.

How, then, are we to diagnose this condition when once it has been reached; and, when once diagnosed, how is it to be treated? These are the all-important questions which modern psychological students have set themselves to solve, with more or less success. As briefly as may be, these are the methods.

In the first place, a careful system of observation, question, and experiment will yield many important results. An analysis of the dream life will prove of great value in this connection also. If the dreams cannot be voluntarily recalled, they are brought to light by means of hypnotism, psycho-analysis, or the employment of what is known as the "hypnoidal" state—as induced by Dr. Boris Sidis. This is an artificially induced condition, half-way between sleeping and waking, in which many half-forgotten experiences again merge into the mind; and even thoughts which had *never* been in the conscious mind at all—subconscious observations, &c., or the content of the dream life. These dreams are then analysed. It is a very striking fact that differing or alternating selves may have entirely different dreams; or, on the other hand, different and distinct selves may have a common meeting-place in the dream world. By means of dreams, it has thus been possible to come in touch with the thoughts of the other Self, which had been impossible by any other means at our disposal. A study and analysis of the dream life has thus assumed great importance within the past few years, and bids fair to assume greater and greater importance as the study of the subconscious, and abnormal psychology, increases.

Other methods of tapping the subconscious mental life are: planchette, automatic writing and crystal-gazing. In the former cases, a pencil is placed in the hand of the subject, or the hand is placed on a planchette; and, while the conscious mind is occupied in conversation, or reading aloud, &c., the hand is, nevertheless, writing out an account of its experiences—its thoughts and feelings—which prove highly valuable to the investigator. Or the patient may be asked to look into a crystal, and describe what, if any, visions and pictures form within the ball. These pictures are, of

course, hallucinatory; but they indicate, none the less, the content of the subconscious mind; since they are the externalised thoughts and feelings of that stratum of the mind. Here, again, we have a valuable means of diagnosis.

Again, we have a purely experimental method of studying the emotions—by means of the galvanometer. An electric current being passed through the body, variations in the current are detected by means of an electric needle, which fluctuates as the current varies. Now, it has been found that these fluctuations vary in accordance with changed emotional states; and that in certain conditions of the mind, such as dementia, the variations are almost entirely absent, because of the lack of emotional reactions. It has thus been found that this form of insanity is largely a disease of the emotional life. On the other hand, when the emotions are strong, the fluctuations of the needle are very marked and prolonged. We have thus another most valuable method of testing the emotional life—always largely subconscious—by means of purely mechanical instruments.

Finally, we have hypnotism, the skilled employment of which has been found of inestimable value in laying bare the secrets of the subconscious life. By its aid it has been found possible to disclose the secrets of being, to tap the subconscious mind at will, to explore the hidden regions of Self, which would otherwise have remained for ever inaccessible to the experimenter. For, by placing the patient in the hypnotic condition, the subconscious mind is exposed to view, as it were, and its secrets made manifest. The wounds and scars are thus rendered visible to the mental eye of the physician, and he is enabled to treat his case accordingly.

Yes, hypnotism has been found one of the chief means of cure as well as of diagnosis. By its aid the tangled

skein of the mental life may be unravelled, the mental knots may be untied, and the threads may be woven and plaited together again into one normal, healthy chain of being. This may be accomplished by means of suggestion rightly applied. When once the hidden complex has been brought to the surface, when its story is told, its secrets laid bare, it seems incapable of doing more damage, of again influencing the mental life detrimentally. Its life, its vitality, seems to have gone; its ammunition has been stolen, it has "shot its bolt," it is incapable of doing more injury to the normal self. Many hidden fears, depressions, and obsessions have been removed in this manner, simply by bringing these hidden fears and thoughts to the surface and disposing of them by means of suggestion. Many seemingly miraculous cures have been effected in this manner. The "demons" have been expelled, the brooding thoughts have vanished. This method of dispelling them is technically known as the cathartic method, and consists simply in a frank and full confession. When this has been brought about, when the brooding thoughts have been brought to light—confessed and discharged, as it were, from the mind—then a cure will be found to have been wrought; the man has again been made whole—a very significant fact if taken in connection with religious conversion, communion, confession, and prayer.

We have somewhat diverged, however, from our main theme, to which we must now return. We have seen that the subconscious mind may become, so to speak, *diseased*—this consisting very largely in the processes of dissociation, complex formation, &c. Further, we have seen that this dissociated, automatically-acting "self" may exist either as a separate stream of thought running alongside of, or rather *below* the main current; or may alternate with it, by rising to the surface and occupying the whole

stage to the exclusion of the normal consciousness—when we have those cases of alternating or multiplex personality which have so puzzled psychologists for many years—and the correct interpretation of which we are only just beginning to realise. When this complete change of "self" has taken place, we have those cases of altered personality referred to at the beginning of this chapter—cases which are tragic in the extreme in many instances, but which represent merely extreme types of those losses of memory from which we all suffer, to a greater or lesser extent, even in our normal life. The restoration of lost memories by means of suggestion—the synthesis of the dissociated states—*this* is the key to the mystery, the great secret of modern psychotherapy.

And this theory of dissociation of consciousness has enabled us to explain many puzzling facts hitherto inexplicable. Thus *hysteria*, with its multiform symptoms and its internal contradictions, has long been the stumbling-block of medicine. Now it is no longer thought to be a morbid state (dependent usually upon sexual disturbances), but it is regarded rather as an indication of the splitting of the mind, a dissociation which embraces all the motor, physical, and psychical activities. On this theory, hysteria is easily explained and all its multiplex symptoms understood. In treating it, the self is unified, abnormal suggestibility is removed, and the patient is cured!

Psychæsthenia again, with its obsessions and fears, may be explained in the same manner, and its cure rests upon the same principles. The "attacks" cease so soon as the psychical synthesis is effected and the morbid self-consciousness removed.

Neurasthenia, long regarded as a pathological state, due to auto-intoxication and similar causes, is now thought

to be due chiefly to dissociation, caused by excessive fatigue—one of the known contributory causes of this condition. *Psycho-epilepsy*—a sort of fictitious imitation of the real disease—is due to precisely similar causes, and may be cured in a similar manner.

A word of caution may not be out of place in this connection. Inasmuch as hypnotism is itself a method of inducing a passive psychological state—one peculiarly open to suggestion of all kinds—it can readily be seen that its employment may be exceedingly dangerous, save in the hands of a skilled operator. It may be the very *cause* of a splitting of the mind—if improperly administered—if the patient is not thoroughly awakened, the effects of suggestion completely removed, &c. In this lies the great danger—of which we hear so much, usually with so little foundation! The *real* danger in the process is thus apparent; but, properly applied, hypnotism is doubtless of great therapeutic utility and of great practical value to the psychologist.

Just *how* these dissociations of the mind take place we do not yet know with any degree of certainty. We might suppose that certain areas in the brain-cortex become detached in their functionings, as it were, from the general activities, and set up a little "monarchy" of their own—interactions and associations going on within that area, but never extending beyond its periphery; that each one of these centres of areas corresponds to a "self," a personality; and that a cure consists, physiologically speaking, in bringing about a healthy and normal interaction between this "self" and the rest of the brain area, so that associations go on thenceforward in a complete and uniform manner. But this is pure speculation, for which there is no experimental evidence, though it probably represents something of the truth. At all events, the

dissociation of the mind is the chief cause of the trouble, and its synthesis the chief means of cure. *That* much has been rendered certain by the newer researches in the field of the subconscious, and by the persistent search for that greatest of all secrets—the MYSTERY OF BEING.

VIII

HALLUCINATION AND THE PHYSICAL PHENOMENA OF SPIRITUALISM[1]

THE discussion begun by Count Solovovo, and continued by Miss Johnson,[2] is assuredly of supreme importance to psychical research. Whether or no many of the alleged "physical phenomena" are genuine, or whether they are merely hallucinatory in character, is a question which involves—not only the phenomena themselves, but psychology and human life in general, and even influences strongly science and scientific experiments in other fields . . . The senses are to be relied upon in every science other than psychic research; that seems to be the *dictum* of the world, and strange and even absurd as it may seem, it is, as we know, more or less

[1] The chapter which follows originally appeared in the *Journal* of the American S.P.R. (December 1909), and was critical of the articles of Miss Alice Johnson and Count Solovovo, which had previously appeared in the English *Proceedings*. While the chapter is self-explanatory, it may be well to say that Count Solovovo, in his original paper, considered the "hallucination theory" as a possible explanation of certain physical phenomena—such as those of D. D. Home—and, after a lengthy discussion, came to the conclusion that it would be extremely difficult to believe that hallucination could account for all the observed facts. Miss Johnson, in her reply, inclined rather more to the hallucination theory—at least in some cases—and endeavoured to show how it might have occurred on several occasions. My paper is critical of these articles—chiefly Miss Johnson's; and I have here endeavoured to combat the hallucination theory,—which I do not believe to have nearly so wide a range as Miss Johnson supposes. The interested reader is referred to the original papers, as well as to the discussion which follows; after which he may decide for himself which seems to him the more rational explanation of the facts.

[2] *Proceedings, S.P.R.*, vol. xxi. pp. 436–515.

founded upon fact. In no other science is fraud practised as it is in this; in practically no other line of research are the mental and physical powers so strained out of their usual or normal relations and perceptions as they are in this. It is only right, then, that Caution should be the password, and should be most rigidly employed in all such investigations as these.

While admitting all this, however, one must also admit that it is easy to go too far in the opposite direction, and reject evidence which depends upon the senses simply *because* they depend upon them. This, I think, is invalid reasoning. No one would be more willing than I to admit their fallibility and untrustworthiness — especially when we are dealing with conditions and phenomena where mal-observation is possible; but I do not think that any negative conclusion can be drawn from this. The case is still an open one; nothing is *proved* one way or the other, and, in such work as ours, proof—and not mere conjecture—must be forthcoming. Very true it is that proof of the sort desired is often impossible; but it is obtained sometimes. If a medium be caught masquerading in a white muslin "robe" and a mask, we are doubtless within our rights in saying that the medium has been *proved* a fraud. But failure to detect such trickery does not prove the phenomena genuine. That would depend upon other considerations, and would only raise a *presumption* in favour of their authenticity. In such a case, "proof" is largely a question of relative probability, and can be obtained only by making the probability in favour of the reality of the phenomena so strong that the negative aspect is rendered logically unsound by the sheer weight of evidence against it.

These trite remarks were nevertheless rendered necessary because of the enormous amount of misunderstanding

which exists in connection with these phenomena, and of the general methods and objects of psychic research. The papers that have already been published on the question of hallucination in relation to the physical phenomena should do much to clear away many of these misconceptions, for in them we find (i) a willingness to treat the phenomena seriously; (ii) an admission that the witnesses described what they thought they saw; and (iii) a certain amount of evidence advanced to show that the alleged phenomena were in reality hallucinatory in character, while appearing to be external physical realities to the onlookers. Let us now examine the evidence advanced, and see in how far it is conclusive of the theory entertained—the hypothesis of hallucination.

As both Count Solovovo and Miss Johnson have concentrated their attention upon the phenomena occurring in the presence of D. D. Home, I shall do so likewise in the first part of this paper. As briefly as possible, I shall review their papers, before passing on to more general remarks—remarks which it is the object of this paper to bring into prominence.

Count Solovovo thinks that it is evidence in favour of the hallucination theory that: "A flower or other small object is seen to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing but the moving flower." [1]

Miss Johnson agrees with this, and in fact goes so far as to say: "If these hands had been completely invisible to some person with normal sight looking directly at them in a good light, we should then have good evidence that they were hallucinatory." [2]

To this I cannot agree. I find myself completely

[1] *Researches in the Phenomena of Spiritualism*, p. 92.
[2] *Proceedings, S.P.R.*, vol. xxi. p. 488.

differing from Miss Johnson in my interpretation of such an incident as this. For, while hallucination is one possible theory to account for the phenomena, another equally plausible theory is that the hands were in fact objective and real, but were only perceptible to various individuals in varying degrees. This aspect of the problem is hardly touched upon by Count Solovovo, but is discussed at some length by Miss Johnson. In this connection she says:

"Here [in the hand, *i.e.*] is a kind of matter which is not only temporary in character—a fact in itself extraordinary enough—but exhibits another quite unprecedented characteristic in the arbitrary selectiveness of its effects on other matter. In order to be visible at all, it must reflect light. How does it manage to reflect light that affects the retina of one person and not the retina of another? We may reply that the difference must lie in the retinæ, one being more sensitive than the other. But we do not find the same difference of sensitivity in regard to the light reflected from ordinary objects. It seems to follow then that the light reflected from the spirit-hand is a peculiar kind of light, lying outside the limits of the ordinary visible spectrum. But in that case, why is not the person with the more sensitive retina affected by it? For of course all ordinary objects are constantly giving off radiations outside the limits of the visible spectrum; but our supposed sensitive apparently does not perceive them." [1]

First, as to the matters of fact. Where is the evidence that those with the most sensitive retinæ were not the very ones who perceived, most perfectly, the spirit-hand? Were a series of experiments con-

[1] *Proceedings, S.P.R.*, vol. xxi. p. 487.

ducted to show which of the onlookers possessed the most sensitive eyes? If so, where are these experiments recorded? It is quite possible that the body is constantly giving off a kind of *aura*—perceptible to some, invisible to others; and the fact that some do not see it is no proof that it is not there. If the experiments of Reichenbach and others go for anything, indeed, there is very good evidence that such emanations do take place—and I venture to think (however rank heresy this may appear) that these experiments have never been completely refuted, and the results obtained shown to be traceable *in toto* to suggestion. The eyes of certain individuals might be attuned to receive vibrations or impressions quite imperceptible to others, no matter how sensitive their retinæ to normal perceptions or sensations.

But, quite apart from such purely "physical" speculations, I can quite conceive that these hands were not "seen" in the ordinary sense of the word at all. The physical eyes may have played some part in their perception, but only a small part. It is quite possible that "hands" of the character here seen were active and functioning upon another plane altogether than the sense plane, and were perceived at the time by a species of *clairvoyance*. What "clairvoyance" is I do not pretend to know (unless spiritism be true, in which case I can quite easily conceive its *modus operandi*), but the mass of evidence in its favour seems to place it quite beyond the pale of doubt. But even if this be not granted, I can quite see how a certain *rapport* between the sitter and the hand—or the intelligence behind the hand—might easily enable one sitter to perceive it, and not another. Analogies from trance phenomena and even from experimental thought-transference might be drawn here, in favour of such a theory. The whole theory of

apparitions at the moment of death depends upon this established *rapport*. As, if it did not exist, and affect the results, the apparition might just as well appear to Tom, Dick, and Harry as to the percipient—and the percipient *is* such (supposedly) simply by reason of this pre-established *rapport*.

There might be, then, a certain *rapport* between some sitters and a plane of activity upon which such hands manifest, enabling these individuals to see the hands, while prohibiting others from seeing them. The receptivity or capacity might indicate a greater or lesser degree of psychic capacity—they would be "more mediumistic." That is, the more mediumistic the sitter, the more likely would he be to perceive such hands. And of course we all know in this connection that mediums or psychics in a circle will perceive hands and faces and other forms quite invisible to the ordinary observer. The usual recourse in such cases is to assume that the mediums are fraudulently in league with one another; but when unprofessional psychics experience the same sensations (or perceptions) there is good ground for calling a halt, and asking whether or not the sensations were not possibly genuine in the case of the professional medium also.

In other words, and to summarise this part of the discussion, I can only say that there seems to me no valid reason for thinking that the spirit-hands in Home's séances were probably hallucinatory in character because only some of the sitters saw them. They might just as well be explained by supposing that certain of the sitters were more psychic or mediumistic than the others, and these saw—clairvoyantly or by some similar mode of psychic perception—hands and forms invisible to those less sensitive. It need hardly be said that the carrying about of objects by these hands renders their objective nature and existence far more probable than if such

movements had never taken place. These physical phenomena remain, no matter what view we take of the visible (or invisible) hands.

In speaking next of Home's "full-form phantasms," Miss Johnson draws attention to the fact, so often pointed out by Mr. Podmore, that the various witnesses in subsequent accounts do not describe the phenomena in the same terms or in precisely the same manner. The narrative differs in the various accounts, and the phenomena appear far more remarkable in some than in others. The inference is that none of them is right—certainly not the more remarkable ones—and that the inaccuracy of the reports invalidates the records.

Now I have nothing to say against this method *as* a method. But I think it can be pushed too far and wrong deductions drawn therefrom. It is right to discount the value of the evidence, but that is a different thing from discrediting it altogether. If individual records differ when describing any particular phenomenon it is right that the less marvellous be accepted as the more probable; but this is not saying that the phenomenon did not take place at all! Any two accounts of a given phenomenon must necessarily differ—more or less, according to circumstances. But if all the accounts obviously concern a given phenomenon, and if they agree, even in the essential outlines, it is probable that the event resembled the description more or less; and if in all these accounts there is no evidence of fraud forthcoming, and no indications that it existed, we must take it for granted that no suspicious circumstances were noted and no fraud detected—for otherwise it would have found its way into the records. And the fact that it never did find its way into any of them (with one doubtful exception, *Journal, S.P.R.*, vol. iv. pp. 120–21, and Jan. and May 1903) seems to indicate, not that the phenomena were necessarily

genuine, but that the central theme of the account, so to speak—the phenomenon—was seen alike by all, and was variously described by the witnesses afterward in the subsequent reports. The minor discrepancies do not suffice to explain away the phenomenon altogether. They serve merely to render it less marvellous. Many psychic researchers, however, seem to imagine that because the various accounts do not agree, the fact recorded probably did not occur at all. That is surely an entirely unwarranted supposition, and were this carried to its logical conclusion, would suffice to disprove the whole of the past history of the human race.

Miss Johnson's discussion of Home's famous levitation out of one window and in at another is surely masterly, and is precisely the kind of criticism which psychic research needs. After reading her account, I can only say that were this case an isolated incident, unsupported by any similar cases of a like nature, it would be so far "explained away" as to lose all evidential value. At the same time I think that Count Solovovo sums the whole argument up when he says that none of Home's phenomena were ever *proved* to be hallucinatory; all that has been done by the discussion is to show that some of them *might possibly* have been so. And there is a great difference between the two. There is a natural tendency in many minds to assume and take for granted that because a given phenomenon might possibly have been produced by fraud, it was unquestionably produced in that manner. That is quite an unwarranted supposition, and fraud should be clearly *proved* in every given instance before a medium be charged with trickery. This is a rule far too seldom observed by sceptical investigators, but an important one nevertheless.

Leaving aside this particular case of Home's levitation, however, it may be said that there are others on record

far more conclusive in character, and against which many of Miss Johnson's criticisms could not be levelled. Taken singly, it is probable that no single case of any class of phenomena would prove convincing to a sceptic; sufficient objections could be raised, and sufficient discrepancies in the records pointed out, to invalidate any evidence whatever. Quite apart from any *a priori* objections, any single incident can almost invariably be "explained away." It is the weight of a great *mass* of cumulative evidence which tells the tale. The most expert and exact description of the fall of a meteor would not have forced an acceptance from the scientific world; the relative improbability of the whole of the past experience of the human race would have been so much greater than the fact that the latter would have been discredited. Gradually it would have receded in the mind, and even the original witness might ultimately be persuaded that he had not in reality seen a meteor at all!

And so it is with psychic research; and so it is with the theory under discussion. No single incident, taken by itself, can be said to prove anything; only the great mass of facts, taken together, and all pointing in the same direction, can be said to do so. One can quite see how this would be the case, *e.g.* in Mrs. Piper's automatic utterances or writings. No matter how conclusive any individual "test" might be, it would prove nothing by itself. No matter how well attested an apparition at the moment of death, singly it would indicate no telepathic communication nor other supernormal factor at work. But together these cases form a strand[1] which become

[1] Critics are apt to compare psychic phenomena to the links of a chain—each phenomenon being a separate link. As the chain is only as strong as its separate links, it has been pointed out, and as each case, taken by itself, can be shown to be inconclusive, it is obvious that the whole of psychic research comes to naught. This objection is met, it seems to me, by the following consideration. Each separate case represents, not the

too strong to be broken, and which, taken together, practically prove telepathic communication at the moment of death—at least so thought Professor Sidgwick's Committee, of which Miss Johnson was one member. (See *Proceedings, S.P.R.*, vol. x. p. 394.)

In Home's case, then, the evidence for his levitation phenomena rests, not on any one case taken by itself, but on the mass of cumulative testimony offered by scores of witnesses. However completely one case might be explained away, the other cases still remain to us—each case standing on its own merits, and many of them excellently observed, if not so well recorded. For example, the cases mentioned by Sir William Crookes (*Journal, S.P.R.*, vol. vi. p. 342) are certainly far superior, in point of observation, to the famous case so severely criticised by Miss Johnson. And I think that if one is going to offer any hypothesis at all, it must be one that covers *all* the facts, and not merely one which explains only some of them. The hallucinatory nature of Home's phenomena is certainly not inclusive—it does not include many of the more striking incidents, to say nothing of the lesser phenomena. For this reason, it does not appear to me to be *con*clusive either.

After a brief discussion of Home's fire-tests, which Miss Johnson practically admits are inexplicable by any process either of fraud or of hallucination known to her (p. 498), she passes on to what are called "quasi-hypnotic" effects. To many of the incidents classed by Miss Johnson as due to suggestion, I should be inclined to give an entirely different interpretation. Some of them doubtless resemble hallucinations in a striking degree, but what evidence is there that, *e.g.*, passes made

link of a chain, but the thread of a woven rope, which, taken by itself, is extremely weak, but which, when placed beside hundreds of others, becomes so strong as to be practically unbreakable.

over the heads of the sitters can induce identical hallucinations in all of them; or that, because one of the circle becomes hysterical, the others are thereby rendered susceptible to suggestion? However, I shall defer this question until we come to discuss hallucination in general.

After some wholesome criticisms devoted to the "recognition" of materialised forms, and the very true statement (p. 509) that "a very small error in perception may sometimes lead to a very large error of inference," Miss Johnson ends her remarkably interesting paper with two illustrations—one a hallucination (?)[1] induced by false association of ideas; the other an incident in her own experience, occurring at a séance with Eusapia Palladino. Both of these are of importance, and should be studied carefully.

I find I have been completely diverted from Count Solovovo's paper, into a discussion of Miss Johnson's, but I must now return to the former, and shall take it up *seriatim*. Count Solovovo considers it somewhat in favour of the hallucination theory that hands were found to melt in the sitters' grasp, when they were forcibly retained (p. 441). I cannot agree with this. It is a different thing to say that hallucination might account for the facts, and saying that the facts tell in favour of hallucination. Chance might account for an experimental apparition, but the fact that the apparition occurred does not prove it to be chance. One must be careful to distinguish facts and inferences, in a case of this character. Whether or not the hands were hallucinatory will depend, not upon *a priori* probability, or the fact they were visible to some, invisible to others, (for all this might just as well be accounted for on the

[1] This appears to me to be rather an illusion than a pure hallucination. Miss Johnson's own case appears to me to be an illusion also. See the discussion on this point later on, however.

opposing theory), but upon the fact that, so far as we know, there is no analogy whatever between this oft-recorded event and any of the phenomena of suggestion known to us. If we offer a theory to explain certain facts, it must not only explain them in a rational manner, but must dovetail into what we know—into *the known*. That is the whole method of science. If, therefore, a man advances "hallucination" as an explanation of such facts as those under discussion, he must show how it is that hallucination might be supposed to work: he must bring forward some analogies and examples of somewhat similar instances in order to have a case at all. In science, we cannot speculate *in vacuo*, but must connect with what is already known, if we wish to be scientific at all. What analogies, then, have we that spirit-hands, similar to those described, can be created by suggestion; and that suggestion can cause a number of investigators, at various times, in various places, to believe that these hands melted in theirs while they were trying to retain them?

I venture to think we have no analogies whatever. It is quite possible that a subject in a hypnotic trance might be induced to believe that he was holding a hand while in fact no hand was there, and, further, that this hand melted away in his grasp while he was holding fast on to it. But I can see practically no resemblance whatever between the two cases. For, in the case we have supposed (i) the hand did not move any material object; (ii) no one but the hypnotised subject saw the hand; and (iii) the illusion was only induced by repeated verbal suggestion to a subject already hypnotised. Where is the analogy in the two cases? Home's hands moved objects; they were seen by several people at once; and, so far as the records prove anything, they prove that constant verbal suggestions of the sort

necessary were certainly *not* given, while there is no evidence whatever that the subjects were hypnotised! On this very subject, speaking of Home's séances, Sir William Crookes has said:

"General conversation was going on all the time, and on many occasions something on the table had moved some time before Home was aware of it. We had to draw his attention to such things far oftener than he drew our attention to them. Indeed, he sometimes used to annoy me by his indifference to what was going on. . . ."[1]

Does this look like suggestion? Is there any similarity between the two cases? Their differences are too obvious to dwell upon. And, apart from the performances of the Hindu fakirs (which I have discussed elsewhere,[2] and which Count Solovovo himself thinks too few and too weak evidentially to require serious consideration), there is no similarity between an hallucination induced in a hypnotised subject by constant verbal suggestion, and one supposedly induced instantaneously in a large number of persons, not hypnotised, without any suggestion. The cases cannot be considered similar, or even as resembling one another in the slightest degree; while the improbability is heightened a thousand-fold by the fact that these hands apparently performed physical actions and moved physical objects at the same time. The coincidence would have to be explained as well as the hallucination, in that case.

Both Count Solovovo and Miss Johnson lay particular stress upon the fact that the Master of Lindsay seems to

[1] *Journal*, vol. vi. p. 343.

[2] See *The Physical Phenomena of Spiritualism*, pp. 386–93, and my pamphlet *Hindu Magic*, for a discussion of these performances, and of the theory of hallucination in connection therewith.

have been extremely suggestible. Assuredly, that is an important point in so far as his own experiences are concerned, but the fact in nowise affects the experiences of *others*. In order to prove that suggestibility played an important part in the phenomena, it would be necessary to show that *all* witnesses of the phenomena were suggestible—for the phenomena were seen by all in a slightly varying degree. Yet there is no evidence that many of the witnesses were suggestible at all: they did not see things Home suggested they should see, while, on the other hand, they saw things quite on their own account, when Home was busily engaged in conversation with someone else. The whole case must be made to hang together, and if "suggestion" be the key to the puzzle, it certainly fits the lock remarkably ill.[1]

In summing-up his paper and the evidence contained therein, Count Solovovo concludes:

"For my own part I lay it down as a general proposition . . . that the testimony of several sane, honest and intelligent eye-witnesses is, broadly speaking, proof of the objectivity of any phenomenon. If there are people who maintain an opposite view, let them make experiments themselves" (p. 477).

That is precisely the position I should assume? I do not believe that collective hallucinations of the kind supposed exist at spiritistic séances, except perhaps very rarely, and to special gatherings of individuals. Let me now adduce the evidence in favour of this position, and the reasons for my taking this stand so strongly.

[1] See, *e.g.*, Count Solovovo's position which he was driven to accept—that the chair-threading witnessed by him was due to unconscious telepathic suggestion! (p. 469). The position appears to me to be absolutely untenable, in face of the evidence he himself adduces.

First, then, let us distinguish between *illusions* and *hallucinations*, as this is of the very greatest importance in a discussion such as this. An illusion is a false sensory perception, the basis of which is, nevertheless, real. Thus, if an old coat in a corner of the room be mistaken for a dog, that would be an illusion. A *point de repère* is there—a peg, upon which the mind hangs its false inferences or perceptions. An hallucination, on the other hand, is entirely a creation of the mind, and there is, in this case, no *point de repère*, which exists externally, and serves as the basis of the hallucination. Roughly speaking, this may be said to be the difference between the two. Now, let us apply this to Home's séances, and to spiritistic séances in general.

During the course of my fifteen years' constant investigation, I have had many score séances with various mediums—slate-writing mediums, materialising mediums, physical mediums, clairvoyant mediums, *et hoc genus omne*. Speaking now of materialisation séances only—of which I have seen many—I may say that in all my investigations *I have never seen one single instance of suggested or spontaneous hallucination*. Plenty of *illusions* were observed, but never the trace of a full-blown hallucination.[1] And I venture to think that, if we examine the

[1] An excellent example of an illusion generated by the conditions of a spiritualistic séance is the following, which occurred to myself at Lily Dale, N.Y., during my investigations there in the summer of 1907, and which I reported in the *Proceedings of the American S.P.R.*, as follows:—

"My sister 'Eva' materialised for me. I suggested 'Eva' and she 'came.' I never had a sister Eva, so she was a little out of place. However, she 'came' as a little girl about ten years old, with a hooked nose, bright black eyes, and a fringe of false hair over her forehead. Her doll-like appearance was very manifest. After she de-materialised, I was on the point of walking back to my chair, but was told to wait. I returned to the curtains of the cabinet, and my mother announced herself present, 'who had died from consumption.' The curtains were pulled aside, and I put my face close to the opening, since it was so dark I could see nothing. And there, in the dim twilight of that séance room, I beheld one of the most ghastly, most truly terrifying faces I have ever seen. It was white

evidence in the case of D. D. Home, we find very few cases which could have been illusions—the vast majority of them seem to have been "pure hallucinations"—if they were psychological processes (as opposed to physical) at all. So that we should have to suppose that we find in these séances—not mere illusions, commonly seen at spiritualistic séances, but full-blown hallucinations of a type rarely or never seen elsewhere. In other words, these séances present evidences of psychological processes for which we can find no analogy in any other series of séances, or in hypnotic or any other phenomena with which we are familiar. I venture to think that this entirely *new* order of things cannot be accepted upon such evidence: that the hypothesis of hallucination cannot be said to explain anything whatever, inasmuch as it is entirely unsupported by facts, and finds no analogies whatever in any other psychological processes known to us.

and drawn, and almost shiny in its glossy, ashen hue. The eyes were wide open and staring—fixed. The head and face were encircled in white; and altogether the face was one of the most appalling I have ever beheld, and it would have required a great deal of fortitude, for the moment, to look steadfastly at that terrifying face—in that quiet, still room, in response to the spirit's demand: 'Look at me!' The distance between our faces was not more than six inches; and after the first shock, I regarded the face intently. I was spurred by curiosity and excitement, and prompted yet further by the spirit form, who grasped my wrist, through the curtain, and drew me yet closer—until I was nearly in the cabinet itself. I remembered that my mother had not died from consumption, and that the present face in nowise resembled hers, and my feeling of terror lasted but an instant; but it was there at the time, I confess. I regarded the face intently, and it was gradually withdrawn into the shadow of the cabinet, and the curtains pulled over it. *I am certain that, had I been in an excited and unbalanced frame of mind at that instant, I should have sworn that the face melted away as I looked at it.* But my mental balance was by that time regained, and I could analyse what was before me. I can quite easily see how it is that persons can swear to the melting away of a face before their eyes, after my own experience. The appearances clearly indicated that, and it was only my alertness to the possibility of deception in this direction, which prevented my testifying to the same effect." (See my *Personal Experiences in Spiritualism*, pp. 31–32.)

At the very conclusion of his paper, Count Solovovo places his finger upon the vulnerable spot: he there points out the only way to solve the difficulty. It is by the accumulation and study of *new facts*. Discussions as to the historical phenomena might go on for ever and the question still remain unsolved. The only way out of the difficulty is to establish, if possible, the objective or the hallucinatory character of these newer phenomena—if such are obtained—and from them draw conclusions concerning the older manifestations. If these newer phenomena turn out to be hallucinatory—in spite of all the testimony in favour of their being objective—then it is highly probable that many of the older phenomena were hallucinatory also. If, on the other hand, the newer phenomena turn out to be physical and objective, then the improbability of the older manifestations having been hallucinatory is proportionately increased — until it becomes almost a certainty that they were not so. For, if physical phenomena of a genuine character ever do occur, the *a priori* improbability is at once removed, and thenceforward there is but little ground for objecting to the phenomena in Home's case; and not only those, but the phenomena in the case of Stainton Moses, and scores of others less well attested. The props would have been knocked from beneath all logical scepticism of the historical phenomena, once newer manifestations of the same type be proved true. The whole case hinges upon the fact of whether or not such new facts as may be forthcoming tend to prove either the one theory or the other. Let us therefore turn to this newer evidence, and see which alternative is rendered more probable by the phenomena in question.

This newer evidence is, of course, supplied by the case of Eusapia Palladino. Here we find phenomena of a

physical character recorded by many men and women—including numerous eminent scientists — not one of whom tolerates for a moment the idea that these phenomena are hallucinatory. Indeed, the photographs of table levitations, of hands and heads,[1] of instruments flying through the air,[2] and the impressions left in cakes of plaster,[3] leave no doubt whatever that, in this case, the phenomena — no matter how produced—are objective. This conclusion is further supported by the fact that registering apparatus has been employed, and has successfully recorded the results of physical movements. From this, it is certain that real, objective facts have been observed.[4] Whether the phenomena were due to fraud or were the results of the operation of some supernormal force, or whatever their explanation, they were certainly not due to hallucination.

Our own sittings, it seems to me, abundantly confirm this conclusion. During the greater part of the time, when phenomena were in progress, Eusapia was passive and silent: when she did speak, she did not suggest anything to us directly, and even if she had done so, it would have been in Italian — a language I do not understand. And yet I saw the phenomena — the movements of objects, the hands and the heads, and felt the touches—just as the others did: in fact, I think I may say *more* frequently than either of my colleagues did. How was this? Eusapia only "sug-

[1] *Annals of Psychical Science*, April 1908, pp. 181–91.

[2] *Ibid.*, April–June 1909, pp. 285–305.

[3] Flammarion: *Mysterious Psychic Forces;* Morselli: *Psicologia e Spiritismo;* De Fontenay: *A Propos d'Eusapia Paladino;* De Rochas: *L'Exteriorization de la Motricite*, &c.

[4] Why were Sir William Crookes' experiments with the spring-balance not discussed, by the way, in this connection? Here we have indubitable proof of the objectivity of the phenomena; even Mr. Podmore being driven to grant this, and suppose that the manifestations were the result of some trick.—*Modern Spiritualism*, vol. ii. p. 242.

gested" anything to us on three occasions, and on two of these we failed to perceive what she wished us to see! On the other hand, we frequently perceived what she did not "suggest" to us, and which came as a complete surprise to us all. The expression "Oh!" occurring, as it does, at several places in the notes, shows how unexpected the manifestation was. When one's hair is suddenly and forcibly pulled by living fingers, and when one is banged over the head by a closed fist, and when one is grasped by a hand and pulled so forcibly as to almost upset one into the cabinet—it requires a strong imagination to believe that this is nothing but hallucination. Then, too, we all saw the phenomenon at the same instant, invariably; and if one of us failed to do so, it was always because there was a physical cause for it: the curtain intervened, or something of a similar nature occurred. I need hardly point out that this, in itself—looked at from one point of view—is exceedingly strong evidence that the manifestation was not hallucinatory, but objective. The unexpected nature of the majority of the phenomena—when Eusapia was in deep trance, and we were doing all the talking—renders the hypothesis of hallucination quite untenable, it seems to me; at least, if anyone chooses to defend it, he must give some analogies and somewhat similar instances of the power of suggestion—a task that will never be satisfactorily undertaken; of that I am sure.

No; whatever be the interpretation of these phenomena, they are certainly not hallucinatory. And if they were objective, it is almost certain that the Home phenomena were objective also—since the parallel between the two cases is often extremely close.

And this, it appears to me, is the only way of approaching this problem that is liable to prove conclusive or trustworthy. Discussions of historical phenomena

will never settle anything one way or the other: nothing is *proved* thereby, one way or the other. The only conclusive method, as Count Solovovo pointed out—and I heartily agree with him—is the accumulation of *new facts;* and these new facts, when obtained, have, it appears to me (and to my colleagues also) proved beyond all question that the phenomena were genuine in at least some instances; and, that once admitted, the *a priori* doubts are removed, and the historic phenomena raised to a standard of probability which amounts to certitude. Some of the physical phenomena of spiritualism are objective—real, external facts; and I am assured that they are not due to fraud or trickery. Whatever their ultimate explanation, however, they can no longer be said to be due to any form of hallucination in the sitters.

IX

THE PROBLEMS OF TELEPATHY

"I SUPPOSE everybody would say it would be an extraordinary circumstance," said the Right Hon. A. J. Balfour, M.P., F.R.S., in his Presidential Address before the Society for Psychical Research, some years ago, "if at no distant date this earth on which we dwell were to come into collision with some unknown body travelling through space, and, as the result of that collision, be resolved into the original gases of which it is composed. . . . This is a specimen of a dramatically extraordinary event. Now I will give you a case of what I mean by a scientifically extraordinary event—which you will at once perceive may be one which, at first sight and to many observers, may appear almost commonplace and familiar. I have constantly met people who will tell you, with no apparent consciousness that they are saying anything more out of the way than an observation about the weather, that by the exercise of their will they can make anybody at a little distance turn round and look at them. Now such a fact (if fact it be) is far more scientifically extraordinary than would be the destruction of this globe by some such celestial catastrophe as I have imagined. How profoundly mistaken, then, are they who think that this exercise of "will power," as they call it, is the most natural and the most normal thing in the world, something which everybody should have expected, something which hardly deserves scientific notice or requires scientific

explanation. In reality it is a profound mystery, if it is true, or if anything like it be true; and no event, however startling, which easily finds its appropriate niche in the structure of the physical sciences ought to exercise so much intellectual curiosity as this dull and at first sight commonplace phenomenon." (*Proceedings, S.P.R.*, vol. x. pp. 9–10.)

These were the words, not only of the Premier of England, but of an exceptionally well-balanced and learned man of science, from which it will be seen how extraordinary a thing this "thought-transference" or "telepathy" is to the scientific world; and how hard it is for the *savant* to accept it! Yet, as Mr. Balfour says, nearly everyone at the present time believes in telepathy, and accepts it as the only explanation for certain facts, and as a more or less commonplace event. Why, then, is there so much mystery about it; *why* is it so extraordinary?

The reason for this lies in the fact that psychologists hold a certain view of the nature of the mind which is not shared or understood by the majority of persons. They believe that the mind, or consciousness, is bound up with the functionings of the brain; and that it is inseparable from them. Just as digestion is a function of the whole digestive apparatus, circulation of the circulatory apparatus, and respiration of the respiratory apparatus; just so, it is believed, is thinking a function of the thinking apparatus—the brain and nervous system. And one is no more detachable than the other; and one is no more "immortal" after the death of the body than the other. All these functions fall away and perish at once, at the moment of death. This is the position of positive, materialistic psychology—which is the psychology taught in our schools and colleges at the present

day. Naturally, our professors do not believe in telepathy; were this theory true, it would be "impossible," just as impossible as it is for a solid object to be in two places at the same time. Consciousness cannot be both inside the brain and out of it; and as it is believed to reside inside, it cannot be outside! As it is a function of nervous tissue, how can it make itself manifest at a distance of 2000 miles—at the moment, too, when it is being annihilated? Obviously the thing is impossible!

But, alas for science (or rather for the dogmatic scientist), the experience of the past tells us that many things deemed impossible are nevertheless facts. Though they are jeered at when they are first brought to the attention of the scientific world, subsequent investigation has only served to confirm them. . . . It is on record that no physician over forty years of age at the time of his great discovery ever accepted Harvey's proof of the circulation of the blood—so great was the force of tradition and orthodoxy. . . . And to-day the facts of "psychical research" are laughed at, and its investigators held up to ridicule, because of this same spirit of prejudice and intolerance, and the desire to mock at what we do not understand. "But," as Professor James so well remarked *à propos* of this subject, "whenever a debate between the mystics and the scientists has been once for all decided, it is the mystics who have usually proved to be right about the *facts*, while the scientists had the better of it in respect to *theories*." But inasmuch as only the "facts" are now in dispute, and no one cares as yet what theory shall be adopted in order to explain them, is it not time at least to investigate them, and to see whether or not such facts exist—quite irrespective of whether they are explainable, when found?

The facts, then; are they true or are they not? It is a question quite open to discussion, one quite capable of being solved by scientific methods. It is useless to say beforehand whether or not such and such things are or are not possible; the question is: Do they exist? We must not question their utility either, even if true, for this never enters into any scientific question of fact. Like the celebrated French philosopher whose friend had proved to him the "impossibility" of a certain happening, he replied: "My dear sir, I never said it was *possible;* I said it was a *fact!*"

So, then, we come to the evidence for this wonderful power of telepathy or thought-transference. Here I must be very brief, indicating merely a fraction of the evidence which has been accumulated in proof of this startling scientific truth.

When the Society for Psychical Research was founded, in 1882, its main energies were directed toward the investigation of this faculty, and of the reality of thought-transference. The various Committees who were engaged in this investigation soon came to the conclusion that its reality was beyond doubt. Some of the most interesting and conclusive experiments were those conducted by Mr. Guthrie, a gentleman living in Liverpool, and two of his employees. The tests were so arranged that fraud was out of the question, even had it been attempted. All the subjects were in a normal state, blindfolded, and separated some distance. Strict silence was observed. In the presence of Messrs. Myers and Gurney, the following trials in transferring the sensation of taste were attempted. Various substances were provided the "agent" (the one who was to transfer the sensation) and he placed a small quantity of one of these in his mouth; while the "percipient" (receiver of the

telepathically sent message) stated what his or her impressions were. To quote one set of trials:

SEPTEMBER 4.

Substance Tested.	*Answers Given.*
Worcestershire sauce.	Worcestershire sauce.
" "	Vinegar.
Port wine.	Between eau de Cologne and beer.
"	Raspberry vinegar.
Bitter aloes.	Horrible and bitter.
Alum.	A taste of ink—of iron—of vinegar. I feel it on my lips; as if I had been eating alum.
"	Do. distinct impression: bitter taste persisted.
Nutmeg.	Peppermint—no; what you put in puddings—nutmeg.
"	Nutmeg.
Sugar.	Nothing perceived.
"	" "
Cayenne pepper.	Mustard.
" "	Cayenne pepper.

The next series of experiments concerned the transference of bodily pains. The subjects still being blindfolded, and some distance apart, the agent was pricked in various parts of his body by a needle. Several physicians were present at these experiments:

Back of left ear pricked. Rightly located.
Lobe of left ear pricked. Rightly located.
Left wrist pricked. "It is the left hand."
Third finger of left hand tightly bound round with wire. A lower joint of that finger was guessed.
Left wrist scratched with pins. "Is it the left wrist? Like being scratched."
Left ankle pricked. Rightly located.

Now it would be foolish to attribute such results as these to chance. But let us proceed.

Dr. Blair Thaw tried a number of experiments in transferring colours. The following are samples:

COLOURS CHOSEN AT RANDOM.

Chosen.	*1st Guess.*	*2nd Guess.*
Bright red.	Bright red.	...
Bright green.	Light green.	...
Yellow.	Dark blue.	Yellow.
Bright yellow.	Bright yellow.	...
Dark red.	Blue.	Dark red.
Dark blue.	Orange.	Dark blue.
Orange.	Green.	Heliotrope.

In 1895 Mr. Henry G. Rawson published a paper on the subject, in which he narrated his success in transferring the diagrams of objects. Tracings of these are given herewith. (O = original and R = reproduction.) Further comment is hardly necessary.

He also tried a number of experiments in naming cards drawn at random from the pack (where the chance is always 51 to 1 of being correct, and the chance of being correct a number of times in succession is inconceivably great) and he attained the following results, among others:

Card Chosen.	*Card Guessed.*
5 of Hearts.	7 of Hearts, Ace of Diamonds.
of Hearts.	8 of Hearts.
10 of Clubs.	9 of Clubs, 10 of Clubs.
Jack of Diamonds.	Jack of Diamonds.
5 of Spades.	7 of Spades, 5 of Spades.
2 of Clubs.	2 of Diamonds, 2 of Clubs.
Queen of Hearts.	Queen of Hearts.
5 of Diamonds.	9 of Diamonds, 5 of Diamonds.
Ace of Diamonds.	Ace of Diamonds.
Ace of Hearts.	Ace of Hearts.
Ace of Clubs.	Ace of Clubs.
King of Spades.	King of Diamonds, King of Spades.

Again, it is useless to say that such results are attributable to chance. The good standing of the participants places their good faith beyond question; all normal means

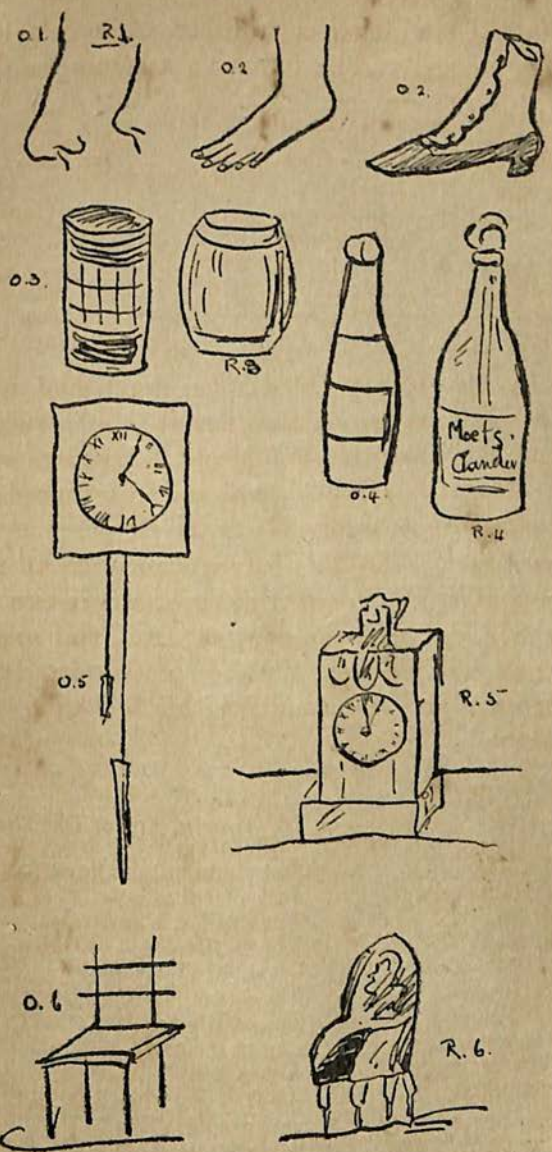


DIAGRAM ILLUSTRATIVE OF THOUGHT-TRANSFERENCE,
(O = Original. R = Reproduction.)

of communication were prevented. How are we to account for such facts—short of invoking some sort of mental interaction, through other than the ordinary channels of sense?

But these were experiments conducted in the normal state. Equally and even more interesting and conclusive results were obtained when the subject was placed under hypnotism. Of these, the most conclusive experiments were those conducted by Mrs. Sidgwick and Miss Alice Johnson. Put to the law of chance, it was shown that such coincidences were many hundreds not to say thousands of times more numerous than chance could account for. Then, again, we have the experiments at a great distance, in which Dr. Pierre Janet willed a patient of his to come through the streets, and she almost invariably came when he willed it. We have, too, a number of most interesting experiments in which *dreams* have been induced in others—by trying to influence the sleeping thoughts of the dreamer. Here is a fruitful field, as yet hardly touched, for an experimenter in this line of research.[1]

Among the most interesting and dramatic cases of the kind are those experiments in which one person has voluntarily caused a figure of himself to appear to another at a distance. Thus, A sits down and wills intently that he shall appear to B that night—in sleep or waking, as the case may be. The next morning A receives a letter from B, stating that he has seen an apparition of him, and asking him if he is well. The following is an example of a case of this character:

"One certain Sunday evening in November 1881, having been reading of the great power which the human

[1] (See Dr. G. B. Ermacora's paper in *Proceedings*, S.P.R., vol. xi. pp. 235–308.)

will is capable of exercising, I determined with the whole force of my being that I would be present in spirit in the front bedroom of the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two young ladies of my acquaintance, viz. Miss L. S. V. and Miss E. C. V., aged respectively twenty-five and eleven years. I was living at this time at 23 Kildare Gardens, at a distance of about three miles from Hogarth Road, and I had not in any way mentioned my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this particular Sunday night that I made up my mind to do so. The time at which I determined to be there was one o'clock in the morning, and I also had a strong intention of making my presence perceptible.

"On the following Thursday I went to see the ladies in question, and in the course of conversation (without any allusion to the subject on my part) the elder one told me that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside and that she screamed when the apparition advanced toward her, and awoke her little sister who saw me also. . . ." (Corroborative evidence was obtained from the two ladies mentioned.)

Such a case is called a "telepathically induced hallucination" or an "experimental apparition," for the reason that the figure seen is doubtless hallucinatory in character and was induced by means of telepathy. Such cases (and there are plenty of them) are very striking proof of the direct action of mind on mind; and at the same time form a sort of bridge across the gulf which otherwise seems to exist between the experimental cases we have just quoted and the spontaneous cases to which we must now refer.

Soon after the Society began its work it was noticed that numbers of cases were sent in, in which apparitions

were seen at the very moment of the death of the person symbolised by the apparition. In many such cases, no other experience such as this has happened to the percipient throughout his or her life; but on the very occasion when such a figure *was* seen, the individual was found to have died at that particular time! Can so many cases of so remarkable a character be attributed to chance?

The answer at first sight is: No. But here we must be cautious. In scientific research such as this, we must not be guided by impressions, but by facts and figures. Accordingly it was decided to put this matter to the test, and an "International Census of Hallucinations" was inaugurated, which extended throughout several countries (America being represented by Professor William James), and the taking of which lasted several years. As the result of this laborious undertaking, 30,000 answers were received—the percentage of coincidental apparitions being calculated. After making allowances for all possible sources of error, it was ascertained that the number of coincidences received were several hundred times too numerous to be attributed to chance; and the following statement was signed by Professor Sidgwick's Committee[1]:

"*Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact.*"

These are important words in many senses; and *donné à penser*. It shows us that, after all is said and done, this old theory of "ghosts" is not so far wrong, and that they, in a certain sense, *do* exist; it is only a matter of their interpretation: the "mystics" have as usual been

[1] Professor Henry Sidgwick, as we know, was Professor of Moral Philosophy in Cambridge, and his works on *Ethics* and *Political Economy* are considered standard in all countries.

right as to the existence of the facts, but the "scientists" may be right in their interpretation of them.

So we have the whole class of "spontaneous" telepathic phenomena, so called because they are not induced by direct experiment. In this class we have all those manifestations which take place at or about the moment of death; phantasms of the living, phantasms of the dying, and phantasms of the dead—according to whether the subject is yet living, is dying, or has recently died. In all such cases we may postulate a telepathic action at the moment of death, for in those cases when the apparition was seen but a few minutes or even a few hours after death, the impact might have been transmitted at the moment of death, and only have emerged into consciousness during the quietness and peace of the evening, or when night gave it a chance to do so. For we now know that subconscious ideas do tend to rise into consciousness when the latter is less occupied with the events of the day.

It is, of course, impossible to detail here the mass of evidence of all kinds which has been accumulated of late years in favour of the existence of telepathy, but enough has been quoted to indicate the method of approach and the character of the evidence adduced. Suffice it to say that, in the eyes of those who have inquired into the subject closely, telepathy is now held to be proved; it is now considered to be a scientific fact, though not as yet explained. Again I repeat, the question is not: Is it possible? but, Is it a fact?

Taking all that has been said into consideration, it may fairly be contended that the mere *fact* of telepathy may therefore be said to have been proved. This being so, the interesting question of its nature or character presents itself. How is such action to be explained? How account for the facts?

There are many theories which have been advanced from time to time to explain this remarkable phenomenon, and, if it be a fact in nature, its scientific explanation must some day be forthcoming. Once telepathy stands proved it will mean the remoulding and recasting of many of our scientific theories, and even a reconstruction of science—in so far, at least, as it refers to physiological psychology. Such being the case, and telepathy being proved, as many eminent men of science to-day believe, the question of its theoretical explanation becomes most important.

Now the first analogy which strikes one in the consideration of this question is that of wireless telegraphy—the subtle electric vibrations which journey to and fro with incredible swiftness through the universal ether. In short, telepathy is thought by many to be simply a species of physical vibration, proceeding from brain to brain, just as electric waves pass from the transmitter to the receiver in wireless telegraphy. This explanation is so common that many persons accept it without further ado, as being the correct explanation of the facts, and accept it without further question. But such a theory cannot be said to cover the facts in a satisfactory manner.

In the first place, there seems to be no definite or prescribed area in the brain adapted for such a purpose; no cell or centre has as yet been discovered which appears destined to send out waves of this character. Still, perhaps it will be some day, for the functions of certain portions of the brain—particularly the frontal lobes—are as yet very little understood. But there is the argument that, if such waves exist, they must be detected by means of our scientific instruments—instruments so delicate and subtle that they are able to measure the difference of the pull of gravity of an

article when placed on the table or on the floor, or can register the heat of a candle at a distance of more than a mile (Langley's bolometer). Compared with such delicate instruments, our five senses are coarse indeed, and any vibrations which can affect these same senses must surely affect the more delicate and sensitive instruments just mentioned. Yet none of them have as yet been able to indicate the existence of any such vibrations, and this would seem to show that they cannot exist.[1]

But there is a reply to this argument. It may be said that, although the *senses* do not register any such vibrations, the *brain* might do so, in some direct manner; and the brain might be far more sensitive than any instrument so far devised. Indeed the definition of telepathy, "the ability of one mind to influence or be influenced by another mind otherwise than through the recognised channels of sense," would seem to indicate that in this process only the brain is involved, and not necessarily the physical senses at all. So far, then, so good; telepathy might still be vibratory in character.

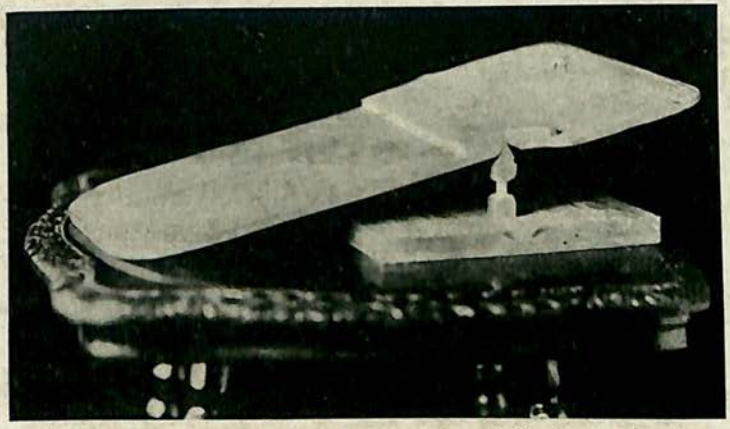
But if so, how could such waves get through the skull to act upon the brain direct? This is a staggering thought to the ordinary materialist, and at first sight renders such an action unintelligible and hence "impossible"! But to reason thus would be very superficial. For we know that certain physical energies pass through solid substances—substances impervious to other physical energies. Thus we know that glass permits light to pass through it, but is a non-conductor of electricity; while steel is impervious to light, yet electricity can traverse miles of steel in the fraction of a second. "Gravity" seems the only energy which cannot be isolated by some means or other. No substance is

[1] This is the argument put forward by, *e.g.*, Carl Snyder, in his *New Conceptions in Science*, pp. 306–7.

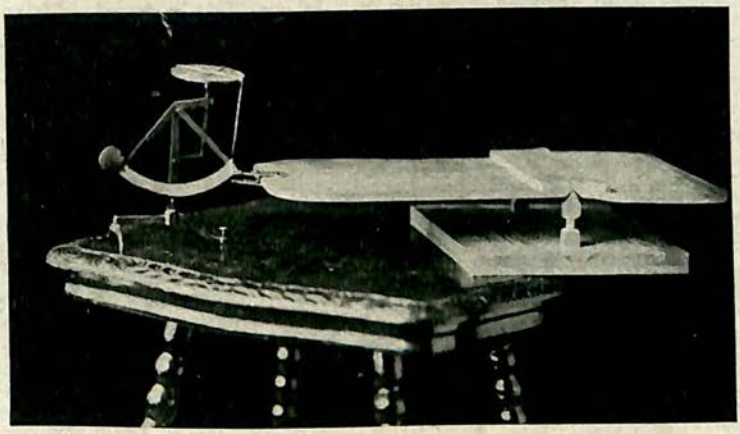
opaque to gravity. It acts through all substances, at all times, continuously. In this respect telepathy may resemble gravitation.[1] If this were true, or anything like it were true, we could easily see why a solid substance, such as the human skull, might offer no appreciable resistance to the passage through it of undulations of a certain velocity—of a speed so great, perhaps, that they could not be detected by any of the instruments at the command of the physicist to-day.

But there are other and still more serious objections to the vibratory action of telepathy which have not as yet been mentioned. For if we try to push the analogy further, we shall find that it is by no means so clear as might be supposed. Thus in the case of wireless telegraphy the vibratory action of the ether is a purely mechanical process and does not carry emotion, thought, or intelligence with it—being vibration pure and simple. Now, in the case of a supposed telepathic message, thought flashed from one brain to another must be supposed to convey with it intelligence of some sort; for if it were a *purely* mechanical vibratory action, how is it that this would impress another brain in such an entirely different manner from all other vibrations as to create in that brain not only a thought, but the precise *kind* of thought—the *replica* of the thought—which originated in the brain of the agent? Granting that vibrations are but "symbols," and that they are interpreted by our brains *as* things, the difficulty remains that, in all other cases, such vibrations, no matter what their intensity, convey to the brain the idea of external objects, or qualities of those objects, and do not convey to it the idea of mind or intelligence. How is it, therefore, that one particular species of vibration, which, we must

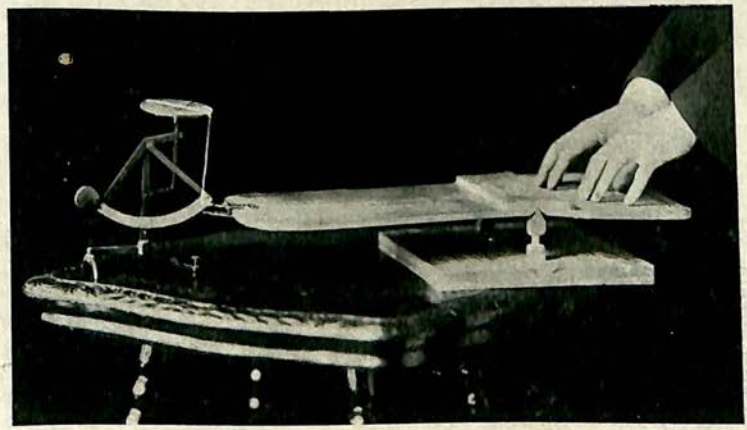
[1] See my article in *The Monist* (July–September 1913, pp. 445–58), "Earlier Theories of Gravity."—H. C.



THE WILL BOARD, at rest upon the two supporting "knife edges." It will be noticed that the long end of the board falls to the table.



The board in position, suspended from the scale by means of a fine string.



The hands of the experimenter placed upon the board. In this position any *pressure* by the hands would cause the long end of the board to move *upward*. The object is to cause it to move *downward*.

Frontispiece.

See page 184.

assume, would vary more or less with each individual, can convey with it the idea of thought, and that this vibration is associated with mind, and in fact *is* thought, while all other vibrations in the world are in nowise connected with intelligence and do not appear to us to be so connected? And further, how infinitely we should have to vary the degree and type of vibration to correspond to all shades of thought and feeling and emotion! Sir William Crookes some years ago urged the possibility of this vibratory action of telepathy; but Mr. Myers has pointed out its defects and stated that all we can at present say about telepathy is that "life has the power of manifesting to life"—a formula surely general enough, yet highly significant.

Again, the theory has been advanced that all minds are in touch in a sort of subterranean way—through their subliminal regions—just as all spokes of a wheel ultimately reach the hub, though each spoke is distinctive. In this way we could imagine an interconnection taking place, of which we are quite unaware, under certain favourable conditions. To use an analogy somewhere employed by Professor James, our conscious minds are like the leaves of the trees which whisper together, but the roots of the trees are all embedded in the same soil and are interlaced inextricably. So our minds, though they appear to be so separate and apart, may really be at basis fundamentally *one*. There must be, it is said, some common ground of interaction; possibly a sort of universal fluid, in which all minds are bathed, and by means of which interaction of thought is effected. This is somewhat akin to the theory first propounded by Mesmer, and which has been revived, in somewhat altered form, more than a hundred years later. Mesmer held that thought was communicated from brain to brain "by the vibrations of a subtle fluid with which

the nerve substance is in continuity." Truly, if any sort of physical action is employed, this seems a significant enough remark. We know that two tuning forks will resound in unison, if one of them be struck. Put in motion a magnetised needle; at a certain distance and without contact another magnetised needle will oscillate synchronously with the first. Set in vibration a violin string, or the string of a piano; and at a certain distance the string of another piano or violin will vibrate in unison with it. Such analogies make us wonder whether or not communication of this kind might not exist, and, certainly, in order to make telepathy intelligible at all, we must suppose some such action taking place. We all have a tendency to think in physical symbols, owing to our materialistic training.

For if we try to picture to ourselves the process of telepathy as taking place in some manner other than physical, how are we to conceive such action? Does one consciousness stretch out, as it were, and grasp the other passive mind? or does the agent project the thought from his brain and impress the mind of the percipient with it—just as a bullet might be shot from a rifle, or light waves radiate from some centre? The first of these theories would be somewhat akin to true mind-reading, the other to thought-projection or transference. But if the latter theory be correct, is all thought directed into one single channel—at a target as it were—or does it spread equally in all directions, like all other vibratory radiations? It may be conceived that telepathy is a combination of both the above processes—it being a kind of mutual action—a projection on the part of one, and a mental reception or grasping on the part of the other. If this be the case, we must conceive the thought as met, as it were, in space, and in some way joined or seized upon by the percipient thought;

but how can we conceive such seizing or such perception?

It will be seen that the problems arising from a study of telepathy are numerous and remarkable. Let us briefly summarise the chief theories which have been advanced to date. These are:

1. *The Theory of Exalted Perception.*—It being that the subject is in some manner enabled to see the thoughts of his "magnetiser" or hypnotist. This explanation applies only to those telepathic manifestations observed when the percipient is in a state of trance; and even here the theory cannot be said to explain, for it explains one mystery by propounding another.

2. *The Hypothesis of Brain Exaltation with Paralysis of the Senses.*—On this theory, a sort of sympathetic action and reaction or *rapport* is supposed to take place, but of the exact nature of this process its exponents can tell us nothing. Again, it only evades the direct issue and answers one problem by asking another.

3. *The Hypothesis of Direct Psychic Action.*—This is the view whose ablest exponent is Mr. Frederic Myers. It is supposed that such action takes place in its own world—its own sphere—just as distinct and just as real as the material world. If this were true we could never demonstrate the action of telepathy scientifically, since it would be beyond the reach of such demonstration. Others again believe that the action of telepathy is akin to the phenomena of *induction;* others that it is akin to *gravitation* or the *magnetic force.* While the details of these theories are lacking, there is here a valuable suggestion and a field for future research.

4. *The Hypothesis of Direct Physical Action.*—This supposes that the molecular changes in one brain, accompanying thought or emotion, set certain ether vibrations in motion, which are caught up by another

brain, sensitive enough to receive them, or attuned to the proper degree. This theory is one which appeals to most persons, though it is open to the criticisms before raised. Nevertheless, it *may* be true; and if so, its law ought one day to be discovered. There is here also a field for legitimate scientific research.

5. *The Idea of a Universal Fluid.*—This is the theory held to by the majority of mystics and occultists. There is supposed to exist a sort of fluidic intermediary between mind and mind, which acts as the means for thought transmission, and it is upon this that all thought is impressed. It acts as a sort of mirror, which reflects the thoughts of all living persons, just as a material mirror might reflect material objects. In such a case, the thought is really *made objective* and is perceived by the subject in a sort of clairvoyant manner. I do not feel competent to pronounce upon this hypothesis in the present embryonic state of psychical science.

6. *The Theory of Spiritual Intermediaries.*—This is the theory that our thoughts are read by some purely "spiritual" process, by "spirits," who convey this thought to another individual and impress him in some psychical manner directly. They thus act as carrier-pigeons between mind and mind. To this theory it may be replied, as Professor Flournoy has replied in his *Spiritism and Psychology*, that it represents the grave methodological defect of multiplying causes without necessity; by postulating spirits and importing them into the problem when they are not wanted. It would be better to seek an explanation elsewhere.

7. *The Psycho-Physical Theory.*—This theory supposes that all thought is accompanied by nervous undulations, which are carried to the surface of the body, there setting the ether in vibration; and this, in turn,

impinges upon the periphery of another person, particularly sensitive to receive them, and by him retransformed into nervous currents—into thought! Such a theory completely fails to take into account those cases of long-distance telepathy, of which so many have now been collected; and in other ways is very defective.

8. Assuming all the above theories to be insufficient, we now come to:

The Elements of a Scientific Explanation.

In studying this subject we must remember certain things:

(*a*) That telepathy is a highly complex phenomenon, and for that reason we must not expect to find its solution easily or state it in a single sentence.

(*b*) That we must consider it from the double standpoint, physical and mental; and

(*c*) That we must consider the conditions affecting the operator, the subject, and, if possible, the connection between them.

All scientific explanation consists in reducing the unknown to terms of the known. We can often *classify* a phenomenon without being able to *explain* its innermost nature. If we discover its laws, we are advanced to that extent.

Dr. J. Ochorowicz, who has made a prolonged and minute study of this question, writes as follows regarding the necessary conditions to be observed in the operator:

"On the side of the *operator* the conditions have been very little studied. But it is probable:

"1. That there are personal differences.

"2. That these differences may be due not only to the

degree of thought intensity, but also to the nature of the thought itself, according as it is visual, auditive, or motor.

"3. That some account has to be taken of a sort of accord, of concordance between the two intelligences.

"4. That excessive will-power impairs the definiteness of the transmission without much enhancing its intensity.

"5. That strong, persistent, prolonged thinking of a thought repeated for a longer or shorter time constitutes a condition in the highest degree favourable.

"6. That any distraction which causes the thought to disappear for a moment, or that makes it cease to be isolated, seems eminently unfavourable to the mental action.

"7. That, nevertheless, thoughts that are not intense, and even thoughts that are at the moment unconscious (subconscious), may be transmitted involuntarily.

"8. That the muscular efforts which usually accompany an exertion of will are more or less indifferent; but that the muscle expression of the operator may be useful, subjectively, by reason of the habitude that connects thought with these expressional signs.

"It follows from these considerations that the operator should insist less upon the 'I will it' than upon the content of that willing; and hence it is probable that, properly speaking, it is not the 'strong will' that helps telepathy so much as clear thinking."

As to the subject or *percipient*, experience has taught us that the four following states are probably the most important for the recipience of a telepathic message:

1. In the state of profound *aideia* (complete lack of thought) transmission is never immediate, but it may sometimes be latent.

2. In the state of nascent *monoideism* (one idea) it may be immediate and perfect.

3. In the state of *passive polyideism* (many thoughts) it may be either immediate or may take place after an interval of greater or lesser length.

4. In the state of *active polyideism* the conditions are complex and subject to further subdivisions, for:

(*a*) Transmission may be direct if the subject helps by voluntary self-absorption in a concentration of mind more or less monoideic; he lends himself to the action; he listens mentally; he seeks, sometimes he finds!

(*b*) It may be indirect, *i.e.* latent; this time also with some concurrence on the part of the subject. This seems more frequent.

(*c*) Finally, it may in exceptional instances be either mediate (delayed) or immediate, even without the subject's being advised beforehand of the action.

Here, then, are the probable conditions; also the state of the agent and percipient. Now what about the *connecting links?*

Here we come to the heart of the problem. I shall be as brief as possible, since we cannot pretend that the problem is yet solved. I merely offer a few suggestions, some original, others advanced before by writers on these subjects.[1]

In order to obtain a specific action we must employ a specific instrument: a telephone for a telephone; a brain for a brain.

Every living thing is a dynamic focus.

A dynamic focus tends ever to propagate the motion which is proper to it.

Propagated motion becomes transformed according to

[1] Especially Dr. Ochorowicz, in his excellent work, *Mental Suggestion*, to which I am indebted for several of the ideas which follow.

the medium it traverses. A force may be transmitted or transformed.

In an identical medium there is only *transmission.*

In a different medium there is *transformation.*

A dynamic nucleus, in propagating its motion, sends it out in every direction; but this transmission becomes perceptible only on the lines of least resistance.

A process that is at once chemical, physical, and psychical goes on in the brain. A complex action of this kind is propagated through the grey matter, as waves are propagated in water.

Regarded physiologically, a thought is only a vibration, probably, which does not pass out of its appropriate medium. It is propagated, and it must be along the motor nerves, since science admits no other route. But the *thought itself* does not radiate; it remains "at home," just as the chemical action of a battery remains in the battery; it is represented abroad by its dynamic correlate, called, in the case of the battery, a *current;* and in the case of the brain, I know not what; but whatever its name may be, it is the *dynamic correlate of thought.* Thought, therefore, is dynamic. Thought is transformed; and may be re-transformed, in another organism which supplies the necessary conditions. Thought may be restored.

We have now reached, from a purely physiological standpoint, a position which I desired to reach before I advance the final part of the theory—which may at first sight appear somewhat fantastic. But telepathy itself is fantastic; and yet, being a fact, it must be accounted for somehow, or left altogether unexplained.

It has always been contended by a peculiarly-gifted group of individuals known as "clairvoyants,"—that we possess a "spiritual body"—just as we possess a physical body—of exactly the same shape and appearance; and

that we inhabit this body at death. It is further contended that all our physical senses find their exact counterpart in this "etheric double"; there is a physical eye and a spiritual eye; a physical ear and a spiritual ear, &c. With the spiritual eye we see "clairvoyantly"; with the spiritual ear we hear "clairaudiently," and so forth. I shall not discuss the possibility of such a body, except to say that there is now a mass of evidence in its favour. Assuming it to exist—assuming it to be the exact counterpart of the physical body—then it too possesses a brain; and it too must pulsate and vibrate just as the physical brain does, when accompanying thought.

Now this inner body may be the *vehicle of thought*. It may possess "centres" whose normal office is to send and receive telepathic messages. One "etheric centre" may thus act upon another "etheric centre" directly —only indirectly upon the physical brain cells. The action would thus be dynamic, yet psychical; physical in a sense, yet not physical as we conceive it. Philosophy tells us that the table we see (the *phenomenon*) is not the "real" table (the *noumenon*)—the reality behind; but, if we knock the two tables together, the *noumena* touch, just as the phenomenal tables do; only we have no means of knowing or directly seeing it. Thus there is a sort of physical communication of a spiritual thing. Those who have entered rooms of a certain character have often sensed their "psychic atmosphere." This is a sort of duplicate or replica of the physical atmosphere, yet it is different from it. The whole subject is so subtle that one cannot follow it unless he has had some experience or some knowledge of these things. The process cannot be explained in clear-cut fashion—any more than mediums can tell the source of their thoughts and impressions. A little intuition is needed in order to grasp the problem and comprehend its difficulties.

Were I to try and state my theory briefly, then it would be somewhat as follows: Every thought necessitates a three-fold phenomenon—(1) the purely psychic activity; (2) the physiological correlate; and (3) the "dynamic correlate," which is as yet unrecognised by science. This "dynamic correlate" is the manifestation of the activity of the etheric double; which sets into motion certain vibratory activities which, though they are not physical vibrations, are their counterpart or *equivalent* on the plane above matter—the "astral" plane, if the term be allowable; which is parallel to, but not identical with, the material plane. Thus by a sort of "doctrine of correspondences" we arrive at the conclusion that telepathic action is physical, in a sense, yet is not sufficiently physical to be measured by our instruments in the laboratory. The activity is, as it were, the *noumenon*, of which the physical vibration would be the phenomenon; but no phenomenal aspect of this activity may ever be manifested to us; and hence never be capable of being registered by science, as it exists to-day.

I do not know whether or not I have made this theory very comprehensible, but it seems to me some such theory might explain the facts and at the same time do away with the difficulties. At all events no theory of telepathy which has been advanced to date can be said to be explanatory, when all the facts are taken into consideration; and if this first tentative groping serves to stimulate others to speculate, and above all to *experiment*, in this obscure field, I shall feel that a first forward step has been taken toward a correct understanding of the "Marvels of Telepathy."

X

THE USES AND ABUSES OF MIND-CURE

WITHIN the past few years the country has been flooded by a host of books, pamphlets, and periodicals dealing with "psychotherapy" and mind-cure in general. In some ways it would be impossible to exaggerate the good which this has done. It has cheered-up many desponding souls; it has brightened many a life; it has stimulated activities and lines of thought which otherwise would have remained dormant; it has added real zest to life and made it worth living. Undoubtedly, too, real cures have been effected by means of these modern mental methods, and anyone who denies this must surely be ignorant of the vast amount of steadily accumulating evidence in their favour. The many advantages of the system are doubtless pointed out with acuteness and insisted upon with vigour in the books which defend it, and need not be re-stated here. And yet, while I acknowledge all this; while I am forced to admit the many wonderful cures and much mental relief on account of these newer methods of healing, I still believe that a vast amount of harm is also brought about by the incautious application of the doctrines taught; by over-enthusiasm for the ideals which are ever before us, luring us on and on. In the present chapter, therefore, I propose to show in what these pitfalls consist; to illustrate some of the errors into which over-enthusiastic "mental-curists" are apt to fall.

First of all, however, a confession of faith! For a number of years I believed as implicitly as it was possible for anyone to believe in the great power of mind to cure disease. I read nearly every book of importance that had been published on this theme—including Mrs. Eddy's books, all the standard works on hypnotism, mind-cure, faith-cure, new thought, &c. I was deeply imbued with the truths they contained. I became greatly opposed to the so-called "materialism" of medical science. The rationality and philosophical truth of the mind-cure systems appeared to me irrefutable.

The fundamentals of the system are indeed well laid. We know of the tremendous effects of the emotions upon the body—its functions, secretions, &c. Cheering faith and optimism are assuredly great incentives to health; more than that, they are actual physiological health-stimulators. We know that we can make ourselves ill by morbid and unwholesome thoughts; and, as Feuchtersleben says: "If the imagination can make man sick, can it not make him well?" By opening up the great "sluice-gates" of the organism we somehow allow a great influx of spiritual energy to pervade us, and the disease vanishes. It is a very fascinating doctrine, and, for many diseases, doubtless a true one.

In spite of all this, however, I believe the present tendency to treat all diseases—or next to all—by purely mental methods is a great mistake. It leaves many persons ill and crippled for life; it allows many hundreds of others to sink and fall into premature graves.

And the first objection I would make to mind and faith-curing, and all kindred systems, is this: that *they tend to suppress symptoms rather than remove causes.* This is a very grave objection indeed. If one suffers constantly from constipation or dyspepsia, the natural habit of the

mind would be to worry about them more or less and to take steps to prevent their continued progress. But the faith and mind-curists say: "No, it is not at all important; imagine yourself whole and well, and whole and well you will be!" Many persons have done this and their troubles have, apparently, lessened and disappeared. They may have and they may not. It is easy to ignore troubles of this kind; but this sort of ostrich-philosophy, which buries its head in the sand and refuses to look at what is before its eyes, is not natural or by any means the best for the bodily organism. Ignoring symptoms does not cure them. What such persons fail to take into account is this: that any unpleasant symptom which may have arisen must be due to *some* cause—sickness and disease do not arise *de novo* and without just cause. This is not the order of a good and kind nature. It must be due to *something*, and generally that "something" is the condition of the body at the time; and that condition depends, in turn, upon the previous habits and modes of life. These have engendered the diseased condition we see before us; and the only effective and rational way to stop the effects—the symptoms—is to stop the causes, to change the habits of life which have led to such results; and not to tinker with the effects. Even pain may be ignored to some extent; but pain is due to a certain pathological state which requires treatment. It is simply an indication of an existing bodily condition. What is the good of ignoring that state, when it exists? Symptoms may be ignored, but the causes of those symptoms run on in the body, nevertheless, and in the end work havoc and breed sickness and decay.

I am aware of the fact that the Christian Scientists, *e.g.*, would reply to this that the bodily state (there is no body, according to them, but we let that pass, for

the moment) *is* cured at the same time; that, by the mere affirmation that the body is whole, we thereby make it whole; we do not suppress symptoms, we remove causes as well. This I deny, at least in many cases. I have seen too many of such "cures" *and relapses* not to know whereof I speak. A patient goes to a "healer" and becomes "cured." A few weeks or months later his trouble returns; or, if not the same trouble, another and perhaps a worse one. This is "cured" in turn, and so on.

Now it is a well-known fact that a disease suppressed in one place or one direction has a tendency to break out in another. It has been gathering in force all the time within the body, and finally bursts forth again worse than before. "And the last state of that man was worse than the first." The *causes* have run on. Similar causes can produce opposite effects—just as opposite causes can produce similar effects. Although no tangible connection between the first and the second illness can be traced, it is there nevertheless; and both have been produced by a common cause. We cannot ignore causes; we must treat them; and if we do not, they will, in the majority of cases, repay us a thousand-fold for our past neglect.

When a person is diseased the majority of mental-scientists would at least admit that certain unphysiological conditions were present and needed to be overcome. If this be so, I ask: Why should we allow the body to become diseased at all and thus necessitate its cure by mental or any other means? Would it not be much simpler to prevent such a diseased condition, in the first place, by proper physiological habits of life; and so render any cure by mental or other means unnecessary? It seems to me that, by thus allowing the body to become diseased, and then "curing" it by mental control

(even granting that this is the case), we burn the candle at both ends—for the reason that we devitalise the body by allowing it to become diseased and then waste more energy in the mental effort to get well again! Would it not be more simple and more philosophical so to regulate the life that such diseased states and such cures are unnecessary?

The fundamentals of Mrs. Eddy's doctrine are well known. God is all in all; God is good; hence all is good. Sin and sickness are delusions of poor mortal mind. They do not really exist. And this, they say, may easily be proved—on the one hand by the cures which take place; and on the other by the doctrine of idealism, which philosophers and scientists alike are accepting more and more as a satisfactory interpretation of the universe. The whole system is very delightful—and very illusory!

In the first place, as to the cures. I must contend that because some remarkable cures have been effected, that, therefore, the *doctrines* of Christian Science are not thereby established. We know similar cures have been effected at Lourdes; over the bones of saints (which did not really exist under the sacred cloth); over (fraudulent) "chips of the Cross"; by means of hypnotism, and in a hundred ways. The whole root of the matter lies in auto-suggestion; in the patient's faith in himself, and in the degree of faith he places in the curing object or dogma. The dogma may be quite false, but the cures are effected just the same. Because cures are effected by Christian Science methods, therefore, it is no proof whatever that the Christian Science theology or philosophy is right. It may be one huge error, but the cures would be effected just the same—provided the faith, the emotions, the imagination and spirit of the patient be touched in an appropriate manner.

True it is that science and philosophy tend towards idealism; and the belief that there is, strictly speaking, "no matter." But this belief need not make us any the more believers in Christian Science and its methods. There is a subtle error here which is unperceived by the majority. When first the truth reaches the mind that there is "no matter," that matter cannot feel, &c., it bursts like a flood of light upon the unfettered mind and appears a fact so overwhelmingly great, so vast and so true, that to gainsay it would be to acknowledge ignorance of its teaching; to admit intellectual shortsightedness. (This is perhaps the reason for the supercilious superiority of many Christian Scientists; they imagine that no one perceives this truth but themselves.) And once grasped, is it not self-evident, and does not all else follow in consequence? At first sight it would indeed appear so!

The great error, however, lies here. Because this fact is *theoretically* true, it is not *practically* true also. We may admit the one; we cannot accept the other. The fallacy has been clearly pointed out by Sir Oliver Lodge (*Hibbert Journal*, January 1905), and I cannot do better than to quote his words in this connection. He says:

"We cannot be permanently satisfied with dualism, but it is possible to be over-hasty and also too precisely insistent. There are those who seem to think that a monistic view of existence precludes the legitimacy of speaking of soul and body, or of God and spiritual things, or of guidance and management, at all; that is to say, they seem to think that because these things can be *ultimately* unified, therefore they are unified proximately and for practical purposes. We might as well urge that it is incorrect to speak of the chemical elements, or of the various materials with which, in daily

life, we have to deal, or of the structures in which we live, or which we see and handle, as separate and real things, because in the last resort we believe that they may all be reduced to a segregation of corpuscles, or to some other mode of unity. . . . The language of dualism or of multiplism is not incorrect or inappropriable or superseded because we catch ideal glimpses of an ultimate unity; nor would it be any the less appropriable if the underlying unity could be more clearly or completely grasped. The material world may be an aspect of the spiritual world, or *vice versa* perhaps; or both may be aspects of something else; but both are realities, just the same, and there need be no hesitation in speaking of them clearly and distinctly as, for practical purposes, separate entities."

This, it seems to me, disposes of the argument for Christian Science drawn from idealism. No matter whether the material world exists or not, we always have to live *as if* it existed. If we close our eyes and walk across the room, we shall be rudely stopped by the brick wall at the opposite end when we come to it. No matter how strongly we may believe that such a wall does not exist, it does, nevertheless, stop us; we have to live *as if* it existed. And, just so, it seems to me; no matter how strongly we may believe that the body does not exist, we always have to live and act *as if* it existed—so long, at least, as we live in and inhabit the body at all.

Christian Science says that hygiene, diet, &c., are unimportant factors in the cure of disease. They "do not count." Apart from the immediate, practical disproof which cases of blood-poisoning, &c., would offer to such a theory, it may also be disproved theoretically. For if it be unnecessary, *e.g.*, to fast during illness—if food is a negligible quantity and can be left out of account—why

do Christian Scientists ever eat at all? If food is unimportant in one case, it must be in the other case also. And if it be replied to this, as it is, that the only reason for food is because the Christian Scientists are not yet sufficiently "advanced" and have not yet sufficient "enlightenment" to do without it; then, I reply, by the same logic they are not as yet sufficiently advanced, and have not as yet sufficient knowledge to treat all cases of accident and disease, which, in point of fact, they do treat. If the limitation be acknowledged in one direction, it must be acknowledged in the other direction also. Christian Scientists cannot yet live without food because they have not yet sufficiently "perfected" themselves. So, in like manner, they should not treat many cases of disease they do treat because they have not yet sufficiently "perfected" themselves.

I might advance arguments such as the above to fill many pages. But I do not think it necessary. As a cure for certain functional diseases, for nervous disorders, and for many of the affections of the mind, mental methods of treatment must be acknowledged to be a great and a most important factor. But when an organic lesion is present; in grave states demanding immediate attention, I think it little short of criminal that such states should meet with almost total neglect because of the perverted ideas of physiology and a sickly sentimentalism illogically extended from the philosophical doctrine of idealism. As a metaphysical doctrine, it may be correct; as a basis for medical practice, it is certainly incorrect. Let us once more set our feet to earth and determine to live a good and a useful life in the material world of which we undoubtedly form a part. We are *in* a material world, and I believe we should be *of* it. I, for one, raise my voice in protest against the tide of intellectual asceticism which is inclined to accept without question the modern doctrine

and methods of "psychotherapy" and mind-cure in place of the more rational and certain measures of hygiene and medicine. The further a pendulum swings in one direction, the further will it swing in the other when released. And I believe that the modern extreme acceptance of faith and mind-cure in all its forms is but the moral and intellectual and spiritual reäction against the materialism of the past generation. Hail the day when it again swings back to its mid-position; when rationality shall again have asserted its sway; and when mental methods of cure and bodily hygiene shall together march hand in hand to the joint attack against disease! They each have their mission to fulfil, their cases to cure. Tolerance, tolerance! Let them each recognise the rights of the other!

XI

PSYCHIC EXPERIENCES (CASES)

I SUPPOSE that everyone who becomes in any way publicly known as being interested in spiritism and psychical research receives from time to time letters from individuals who have personally experienced various phenomena, which they wish "explained," or who insist on paying a visit in person and telling at great length of their experiences, which turn out, in the majority of cases, to be simple tricks of the subconscious! These boresome communications are relieved from time to time, however, by cases of undoubted value as evidence of the supernormal, and I propose to submit for the reader's consideration in the present chapter a few cases of this character which have appealed to me as of no little interest from one or more points of view. I have in some instances, also, ventured upon an analysis of the case in order to determine its true nature. Other cases I am unable to explain, except by supposing some supernormal agency at work. These examples I merely present as they stand, and the reader can form his own estimate of their evidential value.

The first incident furnishes us with a beautiful example of the apparent agency of "guardian spirits." I have accordingly entitled it:

SPIRITS OR TELEOLOGICAL AUTOMATISMS?

The following case was sent me quite spontaneously by the subject of the experiences, who has, I believe, since

died. I know of no case in any way like it in the history of psychical science, and on that account it is of somewhat unusual interest.[1]

I have no explanation to offer of the first part, which must be pigeon-holed for future reference. But the later incidents afford us, it seems to me, very good examples of teleological automatisms—with an admixture, perhaps, of the supernormal. I let the facts speak for themselves, Here is the first letter received :

MR. HEREWARD CARRINGTON :

DEAR SIR,—The enclosed is a unique experience in my life, and I send it to you herewith. Yours truly,

J. D. BLACKMAN.

The events narrated below occurred at Hilo, Hawaii, 1885. My room contained a bed, facing a large window. Two windows opened on to the veranda.

The sky was cloudless; the moon at its full, making everything in the room visible. The family had retired early. About midnight I found myself wide awake, looking at an object at the foot of the bed which filled the space from corner to corner. This object consisted of three segments of circles, the middle one being the largest and highest. They were slowly rising and in-

[1] Since the above was written, a case of this character has appeared—in the *Occult Review*, March 1913, pp. 153–6—"The Image." Here the authoress, Mrs. Curtis Webb, describes her first impressions in the following words :

"Hardly knowing what I was doing, I turned the electric light on, and when I could see properly my heart stood still—for there, between me and the door, right at the end of the bed, was a grey mass of cloud-like thick smoke, ascending in spirals, moving but always keeping a definite form. . . . I knew this was nothing physical, but that I was in grave mental danger, and that only by a supreme effort of will could I escape."

creasing in size, while small ones were creeping around the corners to the sides of the bed. In colour and consistency they exactly resembled an elephant's hide.

I asked my wife if she saw anything. She replied: "No, but there is something horrible in the room." Without the slightest consciousness of movement or effort, I found myself a moment later standing by the side of the bed, my arms extended by my sides, my hands clenched, every nerve, cord, and muscle drawn to its greatest tension, in an endeavour to prevent myself from uttering the most frightful oaths, and at the same time seeking for words which would express the oaths the most intensely. While thus engaged, the words came to me: "I defy you!" which I uttered with increased effort, if that were possible. The whole immediately began to sink, and soon disappeared.

All of the above took place without any conscious effort on my part, except at the moment when I said, "I defy you."

I fully realised that if the struggle between the opposing forces of good and evil had been won by the latter, I should have committed murder, or become insane. I would have been the latter, as my brain would have been wrecked before I could have allowed myself to perform such an action.

I am not a medium, though for thirty years I have been interested in occult sciences.

J. D. BLACKMAN.

I wrote to Mr. Blackman, asking for further particulars —such as the exact date, the state of his health at the time, and suggested possible explanations—such as dreaming, &c. I also asked for the corroborative evidence of his wife. To this I received the following reply:

MR. HEREWARD CARRINGTON:

DEAR SIR,—Your letter is at hand, and contents noted. The incident occurred in 1885, or '86. I kept no record of it. My health at the time was good. Both of us were wide awake.

I have had many psychic experiences before and since. I can give you nothing coming from my wife. The subject has never been mentioned between us. She is a Quaker, and anything pertaining to the psychic is never referred to. Nothing will induce her to speak of it. The only words that were said were in answer to the question: "Do you see anything?" and her answer, "No, but there is something horrible in the room." It was not again spoken of that night, the next morning, nor afterwards.

She is now on the Pacific coast. I do not remember what I wrote before; but I doubt if I can add anything to make it clearer.

It occurred on the island of Hawaii. Nothing of that nature had taken place for years; nothing had occurred that evening out of the ordinary. I never mentioned anything pertaining to occult matters or subjects while on the island. My wife had been awake a few moments before I spoke to her. She lay with her back towards me, and did not move the whole time. After the object disappeared, I returned to bed, and was soon sound asleep.

I have mentioned it to a few friends, and before one or two clubs. I have met so little interest in such phenomena, however, that I never speak of occult things.

At the risk of sending you uninteresting and irrelevant matter, I will refer to my life during the past forty years. I think you will then have clearer ideas of my occult experiences.

Fifty years ago, I had charge of a Bible class in each of three churches every Sunday—Baptist, Methodist, and Presbyterian—the services following one another. This continued for several months. I was not a member of any Church. As I was obliged to teach what I did not believe, I dropped it, resolving I would find some certain way to the truth. During the fifty years which have passed since then, I have studied every religion, philosophy, and science, and searched everywhere to solve the problem—the mystery of life and death. I accepted no authority but my own personal experience. I soon learned that the experience of others was of no value to me. It was too uncertain, unsatisfactory. I must *know*, not believe—as belief contains an element of doubt.

Andrew Jackson Davis lectured in St. Louis when I lived there. I attended his lectures, attended his circles for obtaining phenomena, saw, heard all that was offered. It might be true. It might be from the spirit world. I could not in a Court of Justice swear that it was. I had no convictions.

A developing class was formed to develop the psychic powers. I joined. After I had taken six lessons, I had trouble with my bladder, and was confined to my room. I was unmarried, and lived in a furnished apartment. The trouble did not affect my mind in the least. A doctor attended me daily. After lying in bed for two weeks, I said to myself: "I don't care whether I live or die." A lamp stood on a bureau at the head of my bed, so that I might get my medicine, which I took at intervals of four hours. About eleven o'clock, as I lay wide awake, on my right side, away from the light, I felt two fingers pressing on my leg, above the knee—firmly not hastily. They were large fingers—the fingers of a man. I turned over: no one was in the room. The family consisted of a man, his wife and daughter;

and they were all in bed, having retired at eight o'clock.

I began to study the mystery. This might be a spirit friend. If so, he came for a purpose. What was the purpose?

The thought came: medicine! I looked at my watch; it was fifteen minutes past the hour that I should have taken it. The next night, about the same hour, I was lying as before, on my right side, when a voice spoke to me. It was so close to my ear that I jerked my head away suddenly, and lost the words. I looked at my watch; it was ten minutes past the hour. The voice was a woman's voice, the clearest, purest, sweetest that a mortal being can conceive. No human voice equalled it in its qualities.

The next night, about the same hour, the two fingers were laid on my leg. I looked at my watch; it was five minutes past the hour. From that time I began to mend.

This was the first satisfactory evidence—in my own room, alone.

The next evidence that intelligent forces were about me was a presentiment, so called—to me a command. It was as follows:

During the Civil War I was connected with the U.S. Treasury Department, H.Q., at St. Louis. I had just arrived from the south, and the *Saltana*, a steamer, was just ready to start from New Orleans. I should have gone with her, but—the first experience of the kind I ever had—I was told "Don't go!" It was my duty to go; I should lose my money by not going, I reasoned. I could see nothing in the way. I let the steamer go without me. She went to N.O., and when six miles from Memphis, blew up, and 1500 were lost.

As to dreams, there are three or four, different in

character, whose meaning I always know. They never fail to inform me correctly. They always refer to some danger which threatens me. From their character I always know the danger and its results.

Another experience which stands out prominently is one which occurred two years ago in San Francisco, Cal. It was 6 P.M. I was crossing the principal street when, as suddenly as if struck by thousands of volts of electricity, I became unconscious.

The next day at 10 A.M. I as suddenly regained consciousness, and found myself in the Police Emergency Hospital, lying on a stretcher, naked, my body covered with plasters, six ribs broken, a hole in my skull, and other bruises.

During the sixteen hours I had lain there, a thin, coarse piece of cotton cloth lay over me. The day was cool, and there was no fire in the room.

The day before, I had put on the warmest undergarments I could find in San Francisco, and at the time of the accident also had on a heavy overcoat. When I became conscious I was not sensible of being cold—the thought did not enter my mind. I was taken to the German Hospital, where I remained several weeks. The second day, towards evening, I distinctly saw spirit nurses around my bed. They were women, with clearly-defined figures. I was as wide awake as I am now, and my mind was as clear.

There is one incident in connection with this accident which was and continues to be a mystery to me: how a wagon or auto could strike a person, and he not have the slightest consciousness of it. Again: how one can lie in a cold room, on a cold day, sixteen hours, through the night, without covering, and not even feel chilly, is a mystery to me. I also am very sensitive to cold—witness the heavy underclothing and the overcoat.

With these two facts I class a third—the forms about my bed during my illness. From the moment I became unconscious until I left the hospital I did not suffer one moment's pain, even when in the ambulance or when being operated upon. I make no comments.

During forty years' experience I have had exceptional opportunities for research in psychic phenomena, and have taken advantage of them. I have investigated from the Atlantic to the Pacific, including the Pacific Islands, and from Maine to Mexico. I am not a medium, as the term is usually understood. I have learned that nine-tenths or more of what is ascribed to spirits can be explained in other ways, and has no connection with the occult. All phenomena have been subject to the most rigid scrutiny. . . .

One of my many experiences deals with the subject of materialisation. I have been in a room, medium size, private house, and seen seven or eight forms appear, in a slightly subdued light, and seem as solid as the other guests present—men, large and small, tall and short; also women and children. I have moved among them, peered into their faces, talked with them, and then seen them sink down through the floor at my feet. There was no collusion possible.

I am 75 years of age, and an invalid from the accident mentioned above. . . .—Sincerely yours,

J. D. BLACKMAN.

The phenomena recorded in the biographical portion of this letter (omitting the first incident, which I cannot in any way explain, and the materialisations, which may, of course, have been fraudulent) are of very great interest, and afford a beautiful example of the play of the subconscious, and the operation of teleological automatisms—convincing the subject through whom they

occurred of the truth of spiritism, and the reality of a spiritual world, while, as a matter of fact, they probably bear quite another interpretation, and to my mind are not nearly so convincing as many of the phenomena which Mr. Blackman rejected as insufficient and non-proven! This only illustrates to us the truth of the remark that there are, in reality, as many opinions as there are men!

Let us analyse the cases presented by Mr. Blackman, and see whether these may not be due to the operation and activity of his own subliminal self, without invoking the interference of beneficent spirits on his behalf.

The first instance of the kind is that of the "spirit touches" and the "voice," which called his attention to the fact that it was already past the hour at which his medicine should be taken.

The fact that the medicine should be taken at a certain hour, with definite intervals between each dose (four hours), had doubtless been impressed upon his mind, and assumed an important position in his subconscious life. Lying there, alone the greater part of the time, brooding and thinking of little else than his illness and its cure, it is only natural to suppose that the question of medicine should assume a position of importance. There would be a restlessness present—mere physiological indications of the subconscious fears of the patient. It is well known that patients are enabled to reckon time with great accuracy, even when their conscious minds are busy with other thoughts entirely—the experiments of Delbœuf, Bramwell, and others proving this with great nicety. We may assume, therefore, that the subconscious had a vague but increasingly definite impression that the four hours had elapsed; and that it was now time to take the medicine again. This thought would grow and increase in force, until it finally

burst forth, so to speak, and become externalised in the form of a tactile hallucination (touch) in the first and third instances; and an auditory hallucination in the second. The beauty of the voice doubtless corresponded to his conception of what a spirit voice should be, as the experience of the first day had set him thinking, and practically convinced him that spirit friends were around him, watching and guarding him. It is to be noted that the time became more accurate every day. As for his rapid recovery, this may have been mere coincidence, or may have been due to the effects of auto-suggestion; the wish to die (expressed but a few days before) had been changed to a wish to live; and this manifested itself in the rapid recovery of the patient, who was probably on the point of recovery already.

We next have the premonition of the blowing up of the *Saltana*, which was wrecked by an accident. This may have been a genuine premonition; or it may have been due to more normal causes. We know so little of the motives which prompted his act that it is next to impossible to reconstruct cases of the kind. It is hardly possible to assume that a vague sense of uncertainty would have sufficed to produce this result, since a soldier's life is full of danger, and he expects it. At the same time there may have been vague rumours afloat that the vessel was unsafe; that the enemy was in waiting, and had determined to blow up the boat, &c. It is impossible to say; but there may have been enough factors of this kind to create a vague, subconscious dread, which finally assumed sufficiently definite form to become externalised in the feeling of fear, and the warning (how given, we are not told) "Don't go!" We may recall, in this connection, the case of Mr. X——, given by Prof. Flournoy (*Spiritism and Psychology*, pp. 117–19), &c.

We next come to the accident in San Francisco. This

is not, as a matter of fact, so striking as Mr. Blackman imagines, since many men have been knocked unconscious without knowing "what hit them," and in cases of epilepsy, this sudden loss and restoration of consciousness is well known—so much so that these very facts forced Dr. Peterson to postulate his theory of the "seat of the soul."[1]

The insensibility of the body to cold depended partly upon the fact that most of the time the patient was unconscious; while, when consciousness was restored, a slight anæsthesia of the surface of the body—quite possible under the circumstances—would fully account for this fact.

The "spirit nurses" were probably hallucinatory, probably also due in part to dreams and delirious states. The loss of pain throughout the illness only bears out the contention that a degree of anæsthesia was present—unknown to the patient. That it was a serious accident is evident from the fact that the patient remained a cripple all his life as the result of it.

It is a pity that the subject's "spirit guide" did not look after him on this occasion as well as she did when he was going by boat to New Orleans!

On the whole, I am certainly inclined to regard all the early portion of this narrative as illustrative, not of spirit agency, but of the action of teleological automatisms.

SPONTANEOUS PHYSICAL PHENOMENA

At the time Eusapia Palladino was giving her séances in America, I was the recipient of many letters from various sources. The following case is the direct out-

[1] *Journal of Abnormal Psychology*, vol. iii. pp. 307–10. See pp. 40–42 of the present volume.

growth of one of these letters. At the time this letter was received, Professor Münsterberg had not yet published his article in the *Metropolitan Magazine*, but accounts had appeared in various newspapers, giving the gist of the article, and his attitude was pretty generally known. I received at this time a letter from Mrs. Savage, stating that there need be no scepticism as to the "cold breeze" which emanated from Eusapia's scar, as the phenomena had doubtless been observed frequently, and that she herself had experienced phenomena of the kind, very similar to those credited to Eusapia; and said that she would be willing to send me an account of her experiences if I cared to have it. I immediately wrote, saying that I should be most glad to receive it, and the following account was shortly afterwards received:

MR. HEREWARD CARRINGTON:

DEAR MR. CARRINGTON,—Your letter is received, and I will now endeavour to set down as concisely as possible the facts of which I wrote you.

I should perhaps preface my story by stating that in 1899 I removed from Orange, N.J., to occupy with my two children the large, three-story, old-fashioned house (a century old) in which I still reside, and which was the scene of all the events of which I shall write. I should state also, that never in my life, previously, had I experienced anything out of the ordinary, nor had I ever witnessed any mediumistic phenomena.

It was on the evening of October the 1st, 1901, that the first inexplicable events occurred. At the time no one was in the house but myself; my daughter, asleep in her room across the hall from mine, with the door of her room closed; and a guest, who was also asleep in her room in the third story, with her door also closed. My room was on the second floor.

It was shortly after 11 o'clock, and I, all ready to retire, was kneeling near the foot of my bed at my evening prayer, when I was startled by a crashing, thumping, and knocking on the head-board of my bed on the side furthest from me. I started to my feet and my first thought was: Can there be a rat?—instantly followed by, But there has never been a sign of a rat about the house. And all the time I *knew* the sounds were not in the least like those made by any rat. Then the developments moved on rapidly. The loud knocks —almost loud enough to suggest the cracking or splitting of the woodwork—moved steadily across the head-board toward me, and as they seemed to move off the extreme edge I felt a force (I know not how to describe it) rushing toward me, and I was thrown violently back against the bureau, some six or eight feet distant. Then instantly there was a change, and I was conscious of a whirling, swishing sound which at the time suggested an electric current going round and round the room at the farthest circumference. Then I became vividly conscious that it was coming nearer and nearer, always in concentric circles—or perhaps a spiral would be more correct. And all the time I had the sensation that I was being "wound up." I had started forward a little from the bureau by that time, and as the circles came nearer, suddenly my nightdress spread out in a great circle all round my feet, bulging out precisely as you describe the skirts of Mme. Palladino, or as the skirts of schoolgirls in the country schools when they "make cheeses." Then the nightgown caught the spiral motion, and was twisted tightly around my legs and ankles like a rope. At the same time I felt a strong wind blowing about me, so that my hair blew across my forehead, waving up and down. (And I was not too excited at the time to take note that all the windows in my room

were closed, and also that it was a perfectly still night out of doors.) Then the spiral motions were reversed, my nightgown unwound, and, precisely as they had come, the circles receded round and round the room, farther and farther away, till, as they seemed to reach the walls, with a final crashing sound they ceased and all was still.

When I was sure the performance was over, I made a thorough search of the room, floor, walls, closets, and adjoining rooms, but everything was in its usual order. While doing this I heard my maid come in, returning late from a party, and as she went upstairs I called her in, saying in a matter-of-fact way: "May, I have been hearing some noises around the room, and I wish you would come in and help me look for a mouse"—which she did, but we found no mouse. I did this partly to assure myself that I was in a normal condition, and partly, I presume, from a desire for a little human companionship.

It was more than a year before I told the experience to any living soul. My daughter was a young girl, and of course I did not want to frighten her. And my guest, an intimate friend, was at that time in poor health, on the verge of nervous prostration, and in no condition to hear anything exciting. A year later, when her health was restored, I told her the story of that night. I do not think I was frightened at all during the experience; somewhat startled of course—but my principal feeling was one of intense interest to see what would happen next.

The next psychic experience was almost exactly two years later, and was much less interesting. In late September 1903, the same friend, Dr. Sara Spottiswoode, of Orange, N.J., was again visiting me. She and I were then alone in the house, and again I was preparing for bed, and had just gone into the bathroom, when there arose the most unearthly din and clatter, apparently

coming from the bathtub itself. It lasted for three or four minutes, I think, and I can compare it to nothing but the crashing together of immense tin pipes in giant hands, or to the noise in a boiler factory. There was a sort of rhythm about it, too—crescendo and diminuendo—almost dying away, and then starting up with renewed vigour. Then it suddenly stopped in the very height of a crashing peal. As soon as there was silence I heard an agonised voice calling from the front room on the north-west corner of the house (the bathroom is at the farthest possible diagonal corner from that room—the south-east corner on the back of the house), "Mary, what *are* you doing?" And I heard that Dr. S. had heard the noises precisely as I did, only they seemed to her to be in her room, close beside her, but she thought that I must have been doing something to cause them. I could not rest until I had made a thorough search for any possible natural cause; so we dressed, and, taking lamps, left no corner of the house unvisited, from the attic to the cellar. We looked in every closet and under every bed; we felt every furnace-pipe (it was mild weather and no fire had been started), we even searched the coal-bins! Then we took our lamps outdoors, and made the entire circuit of the house and barn, but found nothing amiss anywhere.

The next experience—and the last—was on the night of November 29, 1904. Then my daughter and I were alone in the house, she asleep in her room with the door closed. A little before 1 o'clock I was awakened by the loud ringing of the front door bell and knocking on the door. On opening my window and looking out I saw there a man (probably drunk), who asked to be directed to a certain street; and after giving him the information, I watched him walk down the street out of sight. I mention this only to show that I was wide

awake, and in a normal condition when the following events took place.

I had been back in my bed but a few minutes when I was startled by a loud knocking on the *inside* of my closet door, which was shut. They were tremendous blows, as if made with a stick of hard wood, or an iron rod. I rose and lighted my lamp, and threw open the closet door. As I did so the blows instantly changed to the *outside* of the window near by. It was a most uncanny experience, looking at that glass, seeing nothing, and yet hearing—yes, actually feeling—the impact of those tremendous crashing blows, as if on the outside of the glass. They continued until I laid my hand flat on the glass, when they instantly changed again to the outside of my door leading to the side hall. This door was just to the right of the window. Here they continued until I opened the door, when, as if leading me on, they changed to the outside of the window in the hall, and here they continued as before till I laid my hand on it, when they moved to the inside of the door of the little cupboard in the hall. On my opening that, they changed to the further side of the door leading into the next room, and here they became so much more fierce, and the noise of splintering wood was so apparent, that I had hard work to convince myself that some drunken or crazy man had not got into the house and was using an axe on the door, and it took some courage to open it. When I did so the blows changed to the window in the room (always following the course to the right), then to the inside of the closet door, then to the bathroom door, to the bathroom window, and from there to the marble of the bowl. When I laid my hand flat upon that it ceased, and that was the end of them.

When I was sure the performance was over I went back to bed, but naturally I could not get to sleep at

once. Then, as I realised my need of sleep in view of the work awaiting me the next day, my ire at such disturbances began to rise. And in a whimsical mood I sat up in my bed and delivered myself in something like the following fashion—as if I had a sentient audience who could profit by my ultimatum. In firm tones I said aloud: "I know not what you are, friend or foe, angel or devil, or powers of the air; but here and now I serve notice on you that never again shall you come here at or after bed-time and cause me to lose my sleep. I am mistress of this house, and here my will is law. Come in the daytime or early evening, and do anything you will short of laying violent hands upon my person, and you shall be welcome; but I will *not* have my rest broken by you ever again! Now you hear what I say!" And they evidently did, for never again has there been any manifestation here outside the ordinary forces of nature. I have been really sorry that they took my rebuff quite so seriously!

Do not think from this that I have any theory as to disembodied spirits being the authors of these disturbances. Of course it is possible, but it seems to me there must be some other explanation more reasonable. I should be very glad if you would give me your explanation of such experiences as the above. I hope I have not wearied you with the recital. If there are any questions you would like to ask to make the matter clearer, I will gladly answer them. I thought possibly experiences like mine might be of more value, because coming to one like myself, hitherto so far removed from anything of the kind, and one so absolutely passive in the whole matter.

—Sincerely yours,

MARY F. SAVAGE
(Mrs. Charles A.).

271 HIGH STREET, NEWBURYPORT, MASS.,
January 10, 1910.

Upon receiving this letter, I wrote, asking if it would be possible to obtain a corroborative statement from anyone who had witnessed or heard these manifestations, and particularly from Dr. Spottiswoode. I asked why the glass in the windows had not been shattered under such apparently heavy blows; suggested hallucination as a possible explanation; also, that the whole of the third experience might have been a dream. This I did in order to draw out my correspondent—evidently a very sensible, level-headed, and courageous woman—and to see what she would say in reply. The following is her letter in response to mine:

January 27, 1910.

DEAR MR. CARRINGTON,—Your letter of January 24th is at hand.

You ask for corroborative statements from other persons who heard the noises which I described to you in my recent letter. You will remember that it was only on one of the three occasions of which I wrote that anyone else heard the sounds, or that there was anyone in the house in a position to do so. In the second instance my friend Dr. Sara Spottiswoode, of Orange, N.J., . . . was in the house, and heard the sounds as I did (we two being the only ones in the house at the time), and I will ask her to write you her recollections of that night. There is no one else to whom I told the story of my experiences at the time, as the only members of my family were my two children, who were then too young to judge such things calmly, and I naturally did not wish to tell my neighbours and have the report spread abroad that mine was a "haunted house," or that I was a "medium."

You ask how it was that the glass was not shattered under such apparently heavy blows. That was the

question which I was continually asking myself as I heard them and followed them from window to window, but I could answer it then no better than I can to-day. The whole thing was simply inexplicable.

As for the hallucination theory, I can only say that I simply *know* it does not—cannot—hold in these experiences of mine, unless any or all of the occurrences of my everyday life are hallucinations—my writing of this letter, for instance. And I know, just as positively, that the last experience was no dream. In proof of which was the fact that a moment before I had been at the window, talking to my midnight visitor.

Your theory of the origin of such phenomena is about what I had supposed, and is, it seems to me, about as far as we can get with our present knowledge. But it is a matter in which I am intensely interested, and I am glad for every effort which is made in reducing these manifestations to an exact science. To that end I should be glad to help in any slight degree by giving my testimony. But when Professor Münsterberg declares that Mme. Palladino could not possibly have produced the wind which blows about her except by bellows under her waist, I long to tell him how mistaken he is! But he is a constitutional objector, and, I think, believes the word of no one. . . .—Yours sincerely, MARY A. SAVAGE.

The following is the corroborative statement of Dr. Sara Spottiswoode, received a few days later:

64 CLEVELAND STREET, ORANGE, N.J.

MR. HEREWARD CARRINGTON:

DEAR SIR,—At the instance of my friend Mrs. Savage, of Newburyport, I am writing to tell you my account of the noise which we heard at her home in either August or September, five or six years ago. We had been to

her father's house, and came back at about nine o'clock in the evening. The house was quite empty, for the children were away and the maid had not yet come in. We began at once to get ready for bed. My room was at the front of the house—a long distance from the bathroom, which was at the rear. Mrs. Savage was in the bathroom. Suddenly, out of the stillness, I heard a tremendous noise, that sounded to me as if a metal kettle or other utensil of that sort were falling down through the furnace pipes. The sound came from the direction of the bathroom, and I called to Mrs. Savage: "Mary, what *are* you doing?" She answered in a faint voice, saying: "Are you making that noise?" But when I joined her—as I did immediately—she said she had heard it all around her in the bathroom, but had spoken as she did, feeling that it could scarcely be true.

We at once put on wrappers, and taking lamps, went through the whole large house, testing windows and doors, and in the cellar—looking into the furnace, coal-bins, and every possible place. The cellar windows had been covered on the outside by a strong, fine netting, tightly nailed on, so nothing could have entered there, and the whole affair was to us utterly inexplicable. Mrs. Savage is very courageous, and is quite interested in such matters, though she has never tried to follow up her experiences.

I have an ordinary amount of courage, but I am not interested, and do not care to see or hear such manifestations.

I was in the house another year on the night Mrs. Savage heard the rapping at the head-board, and felt the wind blowing about her. As I was recovering from an operation at the time, Mrs. Savage did not tell me about the experience until after she had brought me to my home here. That evening, after early dinner, she went

with her daughter to call on her father; the maid was out, and I was lying on a sofa in the study upstairs. I had never known what it was to be nervous on being left alone before; such an idea had never come into my mind, even when I was seriously ill. Besides that, it was only between seven and eight o'clock, on a summer evening, and quite light. Yet I fancied I heard all sorts of queer noises and creepy sounds, and, when Mrs. Savage appeared, I said I was most thankful to see her, as I was quite unstrung. She was very much surprised, as I had never shown any such feeling before. There is no particular value in this experience, and it was probably only a coincidence that it occurred on the night when Mrs. Savage first heard the sounds, but she was enough impressed by what I had heard and its effect on me, to delay telling me her experience until I was back again in New Jersey.

My natural feeling toward so-called spiritualistic manifestations is one of repulsion; but *something* made that noise, and it was too loud and definite to credit to the imagination, or to any sounds made by the wind, or rats, or possible swallows. It was a greater noise than would have been made if my friend had dropped a tin footbath into the bathtub.—Very truly yours,

SARA C. SPOTTISWOODE, M.D.

February 6, 1910.

This case assuredly presents many points of extreme interest. I think we may take it that the events occurred substantially as narrated, as Mrs. Savage seems to be an exceptionally keen and careful observer—one likely to observe events very much as they occurred. Granting this to be the case, we have the problem of *interpretation* before us—the theoretical construction which may be applied to the facts.

If we assume the raps and other sounds to be hallucinatory in character, we should have to assume a collective hallucination of at least two persons (in the second case). But here we have the added difficulty that the two percipients were not in the same room, but widely divided, at opposite ends of a large house. In most collective hallucinations, both percipients are in the same room; and if the same sounds are heard by several persons at once, we have to assume, either their objectivity, or a remarkable coincidence, or telepathic influence from one mind to another. This is quite conceivable, but is, I venture to think, becoming more and more improbable, as psychical science progresses, and direct evidence for its existence becomes scarcer, instead of more frequent. Then again, Mrs. Savage felt, as well as heard, the percussions on the door and window-pane, and, in the first instance, her skirts were carried out and wrapped about her as though by a vortex or current of force of some kind, which certainly surprised her, and which is not at all the kind of thing one would imagine as happening to oneself. (I do not remember ever having read a similar case in the annals of psychic research.)

It is interesting to note that the character of the sounds noted were very similar to those previously recorded by Miss X. and her friend, which woke them out of a sound sleep during their visit to a haunted house. (See *The Alleged Haunting of B—— House.*) Mrs. Savage says that Dr. Spottiswoode heard the sounds as though in *her own* room, about her; but Dr. Spottiswoode says nothing of this. On the contrary, she says that they appeared to her to come from the bathroom. This is therefore evidence in favour of the objectivity of the sounds; for the former account would tell more strongly in favour of the subjective nature of the phenomena.

The vortex of force, in the first case, is most interest-

ing, and suggests—if speculation be legitimate to this extent—the "powers of the air" invoked by the mediæval magicians, in their magical invocations, from within charmed circles, in which alone was safety! It is only reasonable to believe, it seems to me, that (if psychic phenomena exist at all) some remarkable and gruesome experiences must have been undergone by magicians in the past; and that "powers and principalities" were by them set into operation, which it was not always so easy to control, when once set in motion. This may appear rather fantastic speculation, no doubt; but this theory of *a vortex of forces* rather takes my fancy, and at any rate there is, I imagine, more in this phenomenon than a mere odd occurrence, happening to an individual in the State of Massachusetts, in the year of our Lord, nineteen hundred and one.[1]

"A MODREN POLTERGEIST."

The following case was sent me by a lady of my acquaintance, in whose honesty I have complete confidence, and who certainly struck me as an exceptionally

[1] *A propos* of this phenomenon, an incident should perhaps be recorded which occurred at the tenth Palladino séance, in America, December 9, 1909. Eusapia had announced her pleasure at the personnel of the sitters, and had said spontaneously, "If you are all very quiet, I think Lombroso will come to-night!" She insisted on greater darkness than usual, earlier in the séance. It was during this period that a strange phenomenon made itself felt. Above and in the centre of the séance table, what I can only describe as a column of force—resembling a water-spout—shaped itself out of the darkness, and made its power felt by all those in the circle. Every one of the sitters felt it. So strong was it, indeed, that Mrs. Carrington was forced to leave the table, as it made her head swim, and she felt dizzy and faint. Twice she left the table, and twice the same feeling overcame her on her return to it. I myself felt it distinctly; it was very powerful. I have no theory to offer, but merely record the fact. Although fiction, I cannot but recall to mind, in this connection, the very graphic story, "Sand," by Mr. Algernon Blackwood, in his *Pan's Garden* (pp. 225–338), where we see this idea worked out in graphic detail and picturesqueness.

sane, balanced, and more than ordinarily sceptical observer. Mrs. Sinclair first came to me in 1908—when I was associated with Dr. Hyslop in the work of the American Society for Psychical Research—to learn, if possible, how to stop the constant "rappings" which were keeping both Mrs. L. and herself awake at night. I gave her certain instructions which were apparently successful in banishing the annoying spirits and allowing her to sleep in peace! It will be observed that the spontaneous physical phenomena resulted, apparently, from the table-tipping which was first of all indulged in; and they seem to indicate, at times, a malevolent, and at other times a mischievous, intelligence at work. The case must speak for itself. Of the honesty of Mrs. Sinclair I can have no doubt. I may add that she is now rapidly becoming blind, and that she thinks the recording of this case will be one of the last pieces of writing she will ever accomplish in this life. It is to this fact that Mrs. Sinclair refers in her opening paragraph, when she says that she will probably not be "in a position—or in the physical condition—to do so (write out the case) after I leave New York." Under these conditions, it is hardly likely that the lady in question would chronicle, as her last act, so to speak, a number of phenomena which she knew to be false! Yet, inasmuch as many of them took place when she alone was present, there is no other alternative. For my own part, I prefer to believe that we have here a case of genuine physical phenomena, occurring spontaneously, such as are observed in the presence of certain mediums, which are then induced experimentally.

NEW YORK, *March* 6, 1913.

MY DEAR MR. CARRINGTON,—I am writing this hurriedly and unexpectedly, to give you, at least in brief, an account of the experiences you requested. As I fear I

may not be in a position—or in the physical condition—to do so after I leave New York, and as I somehow seem to have a firm belief in you which I seem unable to place in anyone else, on the subject of "Spiritism," I will most gladly do my best to comply with your request.

For more than thirty years—in fact, since I was a child—I have been subject to (or the subject of) strange, uncanny, and quite unexplained experiences—such as dreams, which invariably came true, premonitions, warnings of death (by voice, unusual sounds, visions in the form of pictures, usually coloured like pastels, and fully life-size, of friends long since dead), the disappearance and reappearance, quite inexplicably, of small objects, &c. &c. I had never, until December 1908, associated these experiences with "spiritism," as I was extremely sceptical and a firm *dis*-believer in "Spiritualism," as I considered the meaning of the word and its general usage and acceptance as to theory and practice.

On December 11, 1907, during a social call, in the evening, at my own home two (lady) friends introduced the subject of table-tipping. I had not the slightest belief in it, but agreed to try it for amusement. Four of us (all women) placed our hands upon a small table, under strong electric light, and in a few moments the table was tipping first in one direction then in another; and, answering the guidance of the lady who had suggested the attempt, was giving replies to all sorts of trivial questions. I *most emphatically* had not the slightest belief in it, and told my friend (who is a veritable spirit of mischief) that I was positive she did it all herself, which she of course denied.

We gave it up after an hour's sport with it, and the two friends who had been calling went away, leaving Mrs. L.—a lady who was living with me at the time—

and myself together, the sole occupants of a ten-room house.

Mrs. L. and I went to look at the furnace to leave it in condition for the night, and upon coming back into the parlour we both noticed that the small table that we had been using had apparently changed its position, although we had heard nothing.

I requested her to sit down and try the table-tipping with me. She is, I think, very mediumistic, and extremely timid in regard to anything bordering upon the "supernatural." Possessing a much weaker will than I, she reluctantly consented, and we immediately received such startlingly true replies to questions regarding family interests of my own, and of which I knew her to be positively ignorant, that I was convinced beyond a doubt, not of the doctrine, theory, or practice of spiritualism, but that "there was something in it," and what it was I intended to find out, if it took the balance of my life to do so. I think it will!

From that day I became firmly addicted to the habit of table-tipping, and would devote at least an hour a day, and sometimes four or five hours a day, to that purpose. Mrs. L. and myself were alone in the house, until my son returned from abroad, January 9, 1909, except for an occasional visitor or caller.

We knew nothing of the *modus operandi*, and I had not at that time even read anything on the subject. We knew only that, at whatever time, day or night, in light or semi- or full darkness, whenever we sat opposite each other, and placed our hands flat, palms and fingers touching the table lightly, it would tip and spell as rapidly as we could read, and as long as we chose to sit there.

We could work immediately and easily in any room in the house, and I have never failed with any other person or any other place (I do not think Mrs. L. attempted it

elsewhere or with anyone but myself). As she soon became very much terrified by some occurrences, she would work only after much persuasion, and she seemed to feel the physical effects of the phenomena continually. She is much more mediumistic than I, but my will is far stronger, and I am not afraid.

We did the most of our work in my sleeping-room, for no especial reason, except that it was a very large, light room, and at least half of the previous year I had been forced by serious illness to remain in bed or in the morris chair (see diagram attached). I had become fond of the room and its furnishings. In this room most of the experiences in "poltergeist" took place, although there have been some in other rooms in the house.

The first, as I recall it, was about a week after our first experience with the table (December 11), December 17 and 18, at about 5 P.M. (The table which we used for these experiments is represented on the diagram between the morris chair and the willow rocker, and always occupied the same position. When not in use it was carried into another room.) We had finished using the table on this day, and were sitting back in our chairs—I in the morris chair, Mrs. L. in the rocker opposite (which positions we always took when using the table), talking of other matters, when suddenly the table tipped very slowly and gently into my lap, and then resumed its natural position. Neither of us were in contact with it, and must have been at least two feet away from it. Mrs. L. was quite startled, but it did not have any effect upon me. We resumed using the table for a few moments, and then I carried it away. There was no one present at this time but Mrs. L. and myself.

A few nights later Mrs. L. and myself alone in the house had been using the table, and at about 10 P.M. I started to take the table into the next room. I had

just passed through the door (marked on the diagram "Door into Hall") when I heard a slight scream from

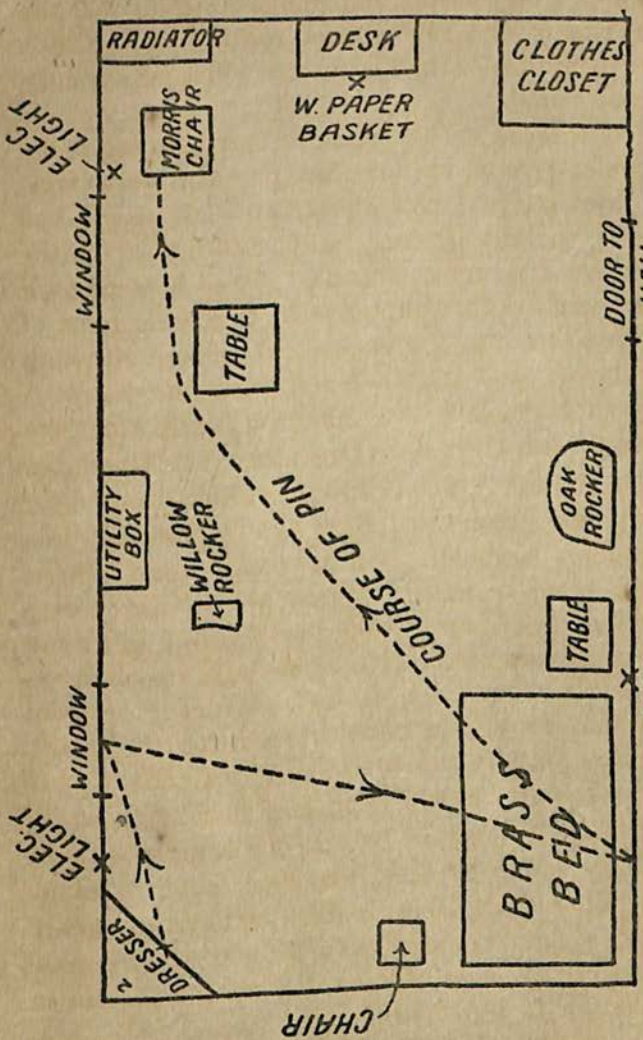


DIAGRAM OF THE ROOM AND POSITION OF OBJECTS IN MRS. SINCLAIR'S "POLTERGEIST" CASE.

Mrs. L., who was sitting in the willow rocker, and fully seven or eight feet from the door. I put down the

table in the hall, and turned to see the heavy oak rocker balancing very easily on the rocker nearest the door which it did for some seconds, and then went over with a crash. I picked it up—and that was all there was to that incident, except that Mrs. L. was frightened into hysterics, and could not be persuaded to use the table at all the next day.

We were sitting in my room between 4 and 5 in our usual chairs, but the table was not in the room, when we got our first rap—very slight, and apparently just outside the door of the room. Mrs. L., who is extremely nervous, said it was the steam, which was of course coming up at the time, through the radiators in the hall. I went to the door and listened intently, when the raps removed to a point behind the dresser. I went over there and listened, when they changed apparently to a spot under the rug and then under the bed, out of reach.

I then got the table and asked if they were manifestations. The reply was "Yes." I questioned: "Why, when I go to the place where the raps are, and listen, do they change their location?" and received the reply, "Personal contact not wanted!"

As Mrs. L. was showing the effects of the table-tipping by apparently, at times, almost going into a trance while at work, I questioned whether we could not converse with the raps as well, and was told "Yes," which we did for a day or so—the raps coming from behind the dresser. This, after a while, was unsatisfactory, as the raps were not very loud, and I sat in the morris chair, nearly ten feet away from that corner; and as the electric cars passed the house on a curve just there, the messages were hard to read; and one evening I spoke very impatiently—as I had become lost in a long message—when a porcelain hair-receiver on the dresser at a point marked "O" was literally hurled past Mrs. L.'s head, fully ten feet through

the air, and dropped at my feet in front of the morris chair, broken in pieces. Mrs. L. commenced to cry. I laughed, picked up the pieces, threw them in the waste-paper basket under the desk, and, as nearly as I can recall, said as I sat down, "All right, get mad and throw things if you want to—only please take things that won't break, if you don't mind!" The words were scarcely out of my mouth when a brass combination calendar and thermometer, standing on top of the desk, at a point marked "X," was thrown violently against the radiator, then *around a corner*, and came down between my chair and the window. The glass in the thermometer was not even cracked, and the two sets of celluloid cards, marking the day and date, on the calender, did not even slip from their sockets. This was becoming very interesting to me, but Mrs. L., was so thoroughly frightened that she left the house for the evening.

Either that night or the next the raps began, very loud, in the middle of the night, and continued to abuse and frighten her until they necessitated my coming to New York to learn how to stop them; and then I had my first interview with you.

I remember that the first distinct word we got with the raps that night was "Emerge," with a violent tattoo accompanying—and this at 2 A.M. Mrs. L. was very much frightened; but I distinctly remember laughing it off, and remarking that no respectable spirits would call on anyone to "emerge" at that hour, and that they might "go away, and come again another day!"

After my return from New York I spent all my time between 2 and 4 A.M. haranguing these inconsiderate influences, according to your directions, with the result that these raps ceased altogether. Other physical phenomena continued, however; and while I cannot recall exact dates, I can give details and furnish satisfactory

verification for the larger part of them. Mrs. L. was almost—although not always—present, and on certain occasions she was downstairs while the phenomena took place upstairs in my room. For instance, one day my son was going out, and came to me for instructions regarding some mail, and stood by the morris chair where I was sitting. Mrs. L. was either downstairs or out (I am not sure which), and there was no one in the room but my son and myself (he was very nearly six feet tall), when a small square pasteboard box, containing a Kerementz collar-button, that was somewhere on the dresser, with a little click sailed into the air directly over his head and came down on the lid of the desk, which was open. He recalls this distinctly, and can verify it and many other manifestations. (He has done so to me—H. C.)

One of the most frequent phenomena, and one which occurred when three or four, and sometimes six, persons have been present, was the persistent throwing about of pins, needles, hairpins, &c.—no person in the room ever being struck by the point of a pin, although they passed through our clothing, pinning it together; and pins were found stuck firm and fast in the picture mouldings, in the door panels, and between the frames and glass of pictures and mirrors. All sorts of small, light articles such as the above-mentioned would be dropped in our laps if sitting or at our feet if standing, apparently from nowhere, as there was never any sound and no one saw them until they felt them.[1] These things occurred at

[1] Compare the *Great Amherst Mystery*, p. 57: "To the amazement and consternation of all present, while they were talking and laughing about the ridiculous statements the girls had made, . . . all saw a lighted match fall from the ceiling to the bed, coming out of the air, which would certainly have set the bed-clothing on fire had not Jennie put it out instantly. During the next ten minutes eight or ten lighted matches fell on the bed and about the room out of the air, but were all extinguished before anything could be set on fire by them. In the course of the night the loud sounds commenced again."

any time, and not only when we were attempting to tip the table. Sometimes Mrs. L. and myself were present, sometimes only myself; but I was never at all surprised or afraid, but wished only that there might be more.

On one occasion, when we were using the table, both my son and Mrs. L.'s son, who were present, insisted that they did not believe what they saw—that we did it ourselves, &c. The table, tipping very violently, called them mean and abusive, and asked them to try and hold it. They were both strong boys of seventeen and eighteen. Mrs. L. and I kept our hands very lightly on the table, and they stood up on opposite sides, and, placing their hands on the table, certainly put all their weight and strength into the attempt to hold it, and the table writhed and tipped and twisted itself almost to pieces until they were finally convinced.

On several occasions the side and back combs have been taken from both Mrs. L.'s and my own hair and thrown about the room. Most of these things occurred in broad daylight. On one occasion I was making my bed, and entirely alone on that floor of the house, when a penny dropped squarely in the middle of the bed, and a few moments later another dropped at my feet.

To my certain knowledge there was not a penny in the house, as, shortly before that occurrence, I had searched everywhere for pennies to buy a stamp.

These phenomena occurred with great regularity nearly every day (not necessarily at the same hour or in the same place); but something took place almost daily from December 1909 until August 1910, and occasionally since.

On one occasion I was asleep in the morris chair, quite alone on that floor, when I was awakened by a loud bang close by, and found a pile of magazines—seven or eight —that were on the utility box beside my chair, were on the floor beside me, just as carefully and evenly piled as

before they had fallen. There was positively no one on the same floor with me, although Mrs. L. was playing on the piano in the parlour, and came running upstairs to find out what had caused the noise.

One evening we had a party of six or seven friends, and had been using the table for a long time, when someone suggested that we should sit in the dark and hold each other's hands. No one was near enough to the dresser to reach it, as we were sitting very closely together, and I held one of Mrs. L.'s hands and my son the other; while Mrs. L.'s son held my other hand (the boys were very sceptical, and you may be sure the chain was not broken). Almost immediately, upon switching off the lights, a pasteboard cube of toilet pins with coloured heads commenced to move about on the dresser, and we could all hear the pins fly out everywhere, though no one was struck by the point of the pin. When this stopped, we turned on the lights, and the only pins left in the cube were a few on the side upon which it was resting on the dresser. A fairly large picture that hung over my bed, and which could not possibly have been reached except by pulling out the bed and stepping upon it, was found face turned to the wall. We broke up at 10 o'clock and everyone had gone, and Mrs. L. and my son and I were all in bed by 11. I invariably sleep with my door closed *and locked.* As I got into bed, after extinguishing the light, I heard a sharp metallic sound, and thought it was the spring against the bed-frame. In a few seconds something fell to the floor between the edge of the rug and the wall at the foot of the bed. I got up, turned up the light, and found a very heavy teaspoon which I used for measuring medicine, and which was always in its place on a round nickel tray with some bottles of medicine—on the table at the foot of my bed—on the floor. I picked it up and replaced it on the tray, and,

fearing that some of the bottles might be upset, I put the tray, bottles, spoon, and all, on the floor in the corner of my clothes closet, as per diagram. I closed and locked the closet door and once more went to bed. In a few moments, just as I was beginning to get sleepy, I could hear little thuds all over the room and striking on the bed. Once more I got up, somewhat impatiently, as I was tired from the evening's work and amusement, to find every light article, such as hairpins, combs, buffers, nail-file, orange-pick, pencils from the desk, and a number of other things I cannot remember, scattered all about the room. I was cross and scolded, picked up the things, cleared the top of my dresser, table, and desk of everything, put them in the dresser drawer, locked the dresser and desk, tied the keys in a handkerchief, put it under my pillow, and once more retired, remarking that they would have something to do to move the furniture! I went to sleep and slept quietly all night. In fact, I did not waken until the mail came and Mrs. L. called me.

As I opened the door she laughed and said, "What is the matter? What have you been doing with your hair?" It was my custom to coil my hair on top of my head and pin it with three wire hairpins at night. It was all down my back, and not a hairpin to be found on the floor or in the bed. They said I must have forgotten to pin it up, but I distinctly remember that when I got up to pick up the things that were thrown about, my hair was pinned up tightly.

I thought no more of that, however, as a few moments later, my son, who went to open the lower sash of the window nearest my dresser, discovered a hole in the upper window, like a half a circle in the corner, about the size of a ten-cent piece.

I am a very light sleeper and I had heard nothing. Everyone said, "A bullet," and we all began looking to

it—of course to no purpose. Then we examined the break, to find it perfectly clean, not a speck of glass on the window sill or the floor; and as there was a concrete walk directly beneath the window, we also searched there, and outside the window on the sill, for the least particle of glass, in vain.

I was feeling decidedly upset that morning, and had the maid bring my breakfast to my room, so I had not been out of it at all, when about an hour later Mrs. L., starting to make my bed, pulled it out from the wall and exclaimed, "How in the world can a hairpin be sticking straight up in a hard wood floor!" There it was, and sticking straight up, stuck solid in the floor.

Neither Mrs. L. nor my son had seen the hairpin an hour before when they looked under the bed to find out, if possible, what had broken the window. One hairpin stuck hard and fast by one point in the floor, and the other two lay near on the rug, bent almost double, in a very peculiar way; and with the black japanned finish (they were new hairpins) gone completely where they were doubled, for about half an inch. As I recall it, there were several other minor occurrences on that day, but just what they were I cannot now specify. Unless something very unusual, we paid no special attention to these manifestations, they were so frequent.

We learned, after some weeks' experience with these phenomena, that if they were of an unusual nature, or very persistent . . . it seemed to be a demand for the use of the table; and upon acquiescing we would get many messages immediately and without questioning, concerning people, places, and incidents, of which neither of us had any knowledge. This has always seemed to me an effort to attract our attention, like a telephone or a door bell, and to require us to adopt some method through which we could get intelligible communications. . . .

I cannot give these phenomena in the sequence in which they appeared, as it is too long ago, but I have (as have others who will verify these statements) a very distinct recollection of them.

One afternoon, when I was alone, Mrs. L. came upstairs and was just coming into my room when, in the waste-basket under my desk, there started a very peculiar soft rustling.[1] She screamed, and said there was a mouse in it. I had heard a similar sound before (though not in the waste-basket), and held up my hand for her to be still and listen. The rustling kept up for a few seconds, and then the basket (a large round one, about 15 inches in diameter) slowly and very quietly slid straight out upon the bare floor—possibly a foot and a half to the edge of the rug—where it upset, scattering all its contents to the floor. There was no mouse. There were some torn bits of notes I had made the evening before when using the table. These I picked out and replaced in the basket. On another afternoon, when four people were in the room, a whirring sound like a small electric motor started in the same basket, and it commenced to turn slowly round in exactly the same spot for several seconds, when it stopped. These were the only times there were any manifestations in which the waste-basket played a part.

The cube of toilet pins which I have mentioned before seemed always to be a favourite plaything of these influences, and we noticed after a time that the pins with the white heads were the most used, as when the pins were thrown about, most of them were the white ones; although, on the contrary, the larger number of pins that were stuck tight and fast into woodwork, &c., were black-headed ones.

My son suggested this test, which we tried again and

[1] Again like the Amherst case.—H. C.

again, and got a great deal of amusement out of it. We would take all the white-headed pins in the cube and stick them all in one side; count them carefully, sometimes three or four or five people, then we would all go downstairs, leaving no one on that floor. We were absolutely certain that no one went upstairs, until we all went up together, perhaps half an hour or an hour later, and at once investigated the cube of pins. We would always find them different; sometimes all or part of the white-headed pins would be gone completely, and could not be found anywhere; sometimes there would be the same number there, but there would be a different arrangement, in geometrical figures, although even if this were the condition usually several of them were missing. This was a test which we repeated many times, and I never knew it to fail.[1]

On one occasion at about 2 P.M., a pin left the cushion of my dresser and went in a direction like a Z over our heads until it stopped, stuck through the lace and material of the negligée on my right shoulder, but not touching my flesh with the point. It first struck the window-pane, then went almost directly opposite, striking the glass in a picture over my bed, then came diagonally clear across the room to me. (See Diagram).

So many people who knew of these phenomena accused Mrs. L. of deliberately producing a part of them that I began to grow suspicious of her, although I knew it to be an utter physical impossibility for her to have had anything whatever to do with most of them, as the articles that moved were entirely beyond her reach—many times she was not even present: but knowing that she was undoubtedly a strong medium, a hysteric, and

[1] This arrangement of articles resembles certain phenomena in the case of William Stainton Moses. See *Proceedings of S.P.R.*, vol. ix. pp. 263–4, where hair-brushes, &c., were arranged on the bed in the form of a cross.—H. C.

a kleptomaniac, my son, another friend, and I began to watch her very closely, and, while the phenomena continued, and we could not find even a suspicion of her being physically connected with them in any way, I commenced to lose confidence in her, although I said nothing to her about it. She evidently felt herself under surveillance, and would sit only under protest, and with strong hysterical symptoms following; but she would obey me.

She was always, as far as I was able to judge, in complete possession of all her faculties, perfectly conscious; and most of our "work" was done in full daylight or sunlight or under strong electric light—only once or twice in darkness, at the request of some friend, and then we got no better results.

The latter part of May 1909, we began to get less clear results with the table; less phenomena, but of a more startling kind. One evening she and I were alone together in the house, except for the maid (a coloured girl), who was on an upper floor, when Mrs. L., who had been reading (I was writing), showed symptoms of going into a trance. I would never permit this, as she claimed to be afraid of it, and she was never entranced or controlled to my knowledge. I roused her at once with cold water, smelling salts, and aromatic spirits of ammonia, and was about to sit down again at my desk when a heavy, silver-backed hair-brush was thrown apparently at my head, and fell on the desk. I lost my temper and she began to cry, evidently much frightened, and begged to go downstairs. As soon as this was suggested there was a perfect rain of small objects all about us, and as we went into the hall from my room, Mrs. L. ahead, the keys of the piano in the parlour were lightly run over (but as a kitten I had was in the habit of jumping up and walking on the keyboard, I thought that might

account for that). As we went downstairs (I made her go first, as I was carefully watching to see that she had nothing to do with these things) there came from *behind* me and over my head, pins, safety-pins, hair-pins, collar buttons, pearl buttons WHICH I KNEW TO BE LOCKED IN THE DRAWER OF THE SEWING-MACHINE IN THE DEN, and a safety-razor blade, which must have come from a closed medicine cabinet in the bathroom directly at the head of the stairs.[1]

These things were all thrown into the hall below, striking with much force the radiator (behind the front door), a hall chair, desk on which was the telephone, and some of them bouncing through the open portières into the parlour floor. Mrs. L. walked across the parlour and sat down in a large armchair nearest the front window. I sat on the divan nearest the hall. Just as we both sat down, or at least as she did, a pair of very heavy double-faced velour portières which were closed between the parlour and drawing-room blew straight up and out horizontally with the pole for a second, with a decidedly cold wind, and there was a soft rustling movement among articles on the buffet and table in the dining-room, which was dark.[2] The parlour was lighted.

Mrs. L. gave out the following day apparently from sheer nervous collapse, and insisted upon going away for a rest. After she left, I sat with some other friends, but got very few physical phenomena, beyond the occasional throwing about of light objects, &c. One

[1] This incident of the safety-razor blade is interesting, in view of the fact that, in a "poltergeist" case investigated by Dr. Hyslop, safety-razor blades were frequent "apports" (*Journal of American S.P.R.*, vol. vii. p. 20, &c., January 1913).—H. C.

[2] This incident is of interest, for the reason that Mrs. Sinclair had never heard of the "curtain phenomena" in the Palladino case—which, of course, this manifestation precisely resembles. The dark room probably acted as a sort of "cabinet."—H. C.

experiment which I suggested, however, proved most satisfactory. We found that whenever the piano was played, the table would not talk but would balance to the music and keep perfect time. I suggested that the player in playing one selection, should change the time *suddenly*, from fast to slow or *vice versa*, while we could not possibly know what she intended to do. This was done, and the table adjusted its motion and time immediately to the change of time of the pianist. This I have never known to fail. . . . I never yet succeeded in getting a table to levitate completely, nor have I ever seen it done. I myself have never been controlled, entranced, or hypnotised, but should be very willing to be. Anything more that I can tell you in regard to my experience, which covers a period of nearly five years, I shall be glad to do. I am interested and honest. The work has never paid me a penny, and never will. I am very much of a materialist, which makes it seem strange that the phenomena should come to me. I am open to conviction regarding anything which I can believe, but I hold, and have always held, that there is a very real, material, physical reason for "Spiritism," as, according to the Law of Nature, "There can be no material effect without a material cause." We got, *most emphatically*, the physical effect in these phenomena of ours. Where and what is the material physical cause which produces them? Why should it be enshrouded in the mysticism of "Spiritism" under the control entirely of psychics, hysterics, &c.? I may end my life in questioning WHY? but I shall continue to question until I learn!—Very sincerely yours, ADA L. SINCLAIR.

SLATE-WRITING AND MATERIALISATION OBTAINED IN A PRIVATE CIRCLE

While Eusapia Palladino was still in America, and the daily papers were full of accounts of her doings, I received the following letter and report from Dr. Tatman, sent to me spontaneously and unobtrusively. The facts reported are remarkable enough, it is true, but Dr. Tatman seems to court investigation; and there seems no reason for thinking that the medium was consciously fraudulent, for, in the first place, she was a private person, a friend of Dr. Tatman's; very few ever knew that she possessed this power; she herself was always opposed to the séances and manifestations, because of the effects upon herself; and finally she seems to have let a number of years slip by without any attempt to recall and exercise the powers with which she was credited. All this stands in her favour; and it will be seen that her friends had and still have the greatest faith in her perfect honesty.

The letter is as follows:

WANN, OKLAHOMA,
November 19, 1909.

MR. HEREWARD CARRINGTON:

DEAR SIR,—I have been an interested reader of the accounts of your investigation of the phenofhena manifested through Eusapia Palladino, and having had similar experiences, I am sending a copy of this account. I believe Mrs. B——, of whom I have told you, is one of the greatest mediums in the world to-day, as the phenomena given through her were under adverse and crude conditions, yet equal in force to those furnished by Palladino.

I am now located about 150 miles from Kansas City.

If the Psychical Research Society has a representative at Kansas City, I wish he would come to see me, that I may assure him of my personal integrity and standing, and also give him further details in regard to Mrs. B——, and the manifestations given us.—Very truly,

ELLA TATMAN, M.D.

Accompanying the letter was the following document:

About seventeen years ago, while living in one of the middle-western States, my husband and I occupied part of a house with a minister and his wife. There came to this town a medium who gave public séances, and, this being a comparatively small town, of course everybody knew of and talked about the spiritualistic meetings. This minister, with whom we lived, being a progressive, well-read man, said to my husband and me one day: "I believe my wife is what is termed a medium. There are many instances which I recall, in which she has foretold events, &c., and she seems to be endowed with some occult power which I cannot understand, but would like to investigate, as I feel it a duty as well as a privilege; and suggest that here, in our house, unknown to anyone, we form a circle of investigation and see what will come of it."

This, in substance, is what Mr. B——, the minister, said to us, unknown to Mrs. B——. Being of the orthodox faith, and having been taught that such things were works of the devil, I told him I should not consent to sit in darkness. After several days of this talk, *pro* and *con*, we one evening all agreed to have our first sitting in the dining-room—where there were two electric lights turned on—and sit for slate-writing. We used a folding sewing-table, and the only slate available that even-

ing was an old, broken one which their daughter had discarded from school. After thoroughly washing the slate we put it on the table with a small bit of pencil under it, and over all we threw an old shawl and sat at the four sides of the table with our hands on the top of the shawl, and in plain view, both electric lights being turned on.

After sitting thus for about half an hour, laughing and joking about our "performances," &c., you can imagine our surprise when we heard three distinct raps on the slate, then a slow, laboured, scratching sound, like someone writing on the slate! This sound was more like writing with a nail than a pencil, however, and could be heard several feet from the table. Mrs. B—— said, "Oh, they are writing. Sit still! Be quiet!" which we did until the writing ceased, when immediately there came three distinct raps on the table between Mrs. B—— and myself. Then, as with one impulse, we all scrambled for the slate, forgetting our manners in the excitement, and grabbed it from each other. My husband, being the tallest, held the slate up to see what was on it. He said, "Why, it's writing, but I can't read it." Then Mr. B—— said: "I have read that they sometimes write backward, so as to read correctly when held up to a mirror." Whereupon a small hand-mirror was produced, and, by holding the slate before the mirror, we were enabled to read these words:

"Welcome. He is all right.—R.B."

This message we knew to have reference to their baby, who had passed out some months before. The signature "R.B.," Mrs. B—— said, was that of a cousin of hers, who had passed out about a year before her baby, and, as they had corresponded a great deal, she found some

of her old letters, and, on comparison, we found the signature the same. . . .

The unexpected and astounding result of our first sitting, and the nature of the message, was a shock to Mrs. B—— especially, and renewed the grief of parting with their baby, so that for several days Mrs. B—— was almost hysterical, and said that she "never, never would sit again." But after weeks had elapsed this condition of mind wore off, and upon our earnest solicitation she consented to sit for materialisation.

So one bright October morning I emptied a closet in my room, and we hung blankets and quilts over the windows to darken the room; and, to form a curtain for the cabinet, we hung before it the same shawl we had used for the slate-writing.

After placing a chair in the closet for Mrs. B——, we three sat round the curtain outside. I remember asking Mr. B—— the time of day, and he, looking at his watch, said: "10.30." Thus, you see about how dark the room was.

After sitting a few minutes and singing (Mrs. B—— singing with us), we saw what looked like stars or a spray of fireworks drop down in front of the curtain. We said nothing, but kept on singing. Pretty soon Mrs. B—— began to feel the curtain, and said: "I tell you there is something in here!" She was afraid, and wanted to come out of the cabinet; but we kept on singing and urging her to sit still. After a few minutes she screamed, and said: "Look, look!" and rushed out, and as she held back the curtain we all saw a statue like yellow vapour, about 2 feet high, glide back into the closet and disappear. The word *glide* describes its movement. Mrs. B—— said she saw first a mist-like vapour gathering at her side; all at once it became dense, and so bright and distinct that it frightened her. This was the

result of our first sitting for materialisation, and was wonderful, for there was, we all knew, a manifestation of *something*, we knew not what. But, whatever it was, we knew that it was *truth*, for there was no fraud and no chance for fraud, and no reason or desire for fraud.

This experience was a shock to Mrs. B——, and she opposed any further sittings, saying that she was afraid, &c. Mr. B—— then told her that she should try to sit for trance, since, if she became entranced, she would not know if any manifestations came in the cabinet. So we abandoned everything and sat for trance. I wish it were possible for me to write you a satisfactory account of this phase of her development, which continued for a period of about two years. At first we would sit holding each other's hands, in a subdued light. Mrs. B—— all the time begged us to break the circle and let her out, as she was "falling, falling." She seemed to be in great agony, and repeated "O my, O my, I can't stand it," &c. The muscles of her face and limbs would "draw," and several times we broke the circle and fanned her to bring her out of a condition which seemed to us almost dangerous to her physical welfare.

As time went on this condition subsided, and she would talk to us, impersonating the spirit who controlled her. These first spirits who came were strangers, and it was some months before her own guides seemed to make themselves known to us. But after they did, her development progressed more rapidly.

About this time Mr. B—— left the ministry and took up the insurance business with more or less (mostly less) success. And there followed a period of disturbed material conditions, with little opportunity for sittings, and we got no phenomena worth while—until, at the solicitation and advice of the spirit guides, we moved to the city, and together—she and I—we took up the study

of medicine. This took us through a period of three years, and during this time we sat more often, and invited to our sittings friends who wished to investigate with us. Many times we would be invited out for a social evening, and someone would suggest that we hold a materialising séance; and, with a curtain across one corner of the room or a closet for a cabinet, we would witness wonderful manifestations, two and three forms coming out at once and at the same time holding back the curtain so that we could see the medium within the cabinet. She, being always in trance and speaking under control to those in the circle, gave messages, instructions, &c.

These circles were always in subdued light, but enough to see the time by a watch. Mrs. B—— first, last, and all the time objected to these sittings, and it was only when I was with her to say, "You *must*," that she consented to sit, and then only after those present had placed her under test conditions, such as tying her hands and feet; fastening a chain and cord about her waist, and nailing it to the floor; and any other devices they wished, so as to prevent them from saying *she* did it. She never, of course, charged for these circles, and very few knew she had the power. But as I look back now on these years, I wish I had insisted upon proclaiming this wonderful gift, force, manifestation, or what you please to call it, from the house-tops—for surely the course we have taken has hidden our light under a bushel.

After all these years of investigation and its results, we, of course, became believers in spirit manifestations, and our spirit friends became as real and companionable as our material friends, until the commonness of these visits ceased to be a wonder, and perhaps we failed to appreciate them. Then, too, we found that people in general were not in sympathy with the thought.

After graduating in medicine, and Mrs. B—— commencing to practise in one State and I in another, we drifted apart, under the different environments, and, with new duties, we, after a time, failed to correspond; and for the past seven years I have not heard from her directly; and I believe that during all these years she has not sat for phenomena. Still, I do not fear that any of this power has left her, nor that, under proper conditions, she would get the same wonderful results. Should you wish to investigate through her this truth, I will go to her and arrange the opportunity.

During these years I discovered that a medium is very much like an automobile. They have to be taken good care of; the machinery of mind and body attuned; and first, last, and all the time treated kindly, and humoured as much as a spoilt child, to get the best results. Sometimes when one would think conditions were excellent, there would be no manifestations, for somehow or somewhere the medium's condition was out of tune. Then again, when least expected, things ran along smoothly, and wonderful tests were given, for, like the automobile, the machinery was rightly geared.

Usually, it is about as hard to manage a medium as it is to run an automobile. They are a peculiar piece of machinery.

I withhold this lady's name at present, as to give it would be taking an unfair advantage. But what I have written is truth—and to me a sacred truth—and I would the whole world knew this truth as I know it. I hope that the "powers that be" can and will bring about a meeting, where we can give this fact of spirit communication to the world through the proper channel. For whatever might be given through this lady of whom I have told you would be *truth*—the whole truth, and nothing but the truth.

I could not guarantee that this lady could give to the Psychical Research Society at all times a successful séance, for, being mortal, she cannot control the elements (at least those we know nothing of). But I *do* pledge that whatever is given through this lady's personality is as true as the God who made it.

ELLA TATMAN, M.D.

I have, unfortunately, never been enabled to follow up this case or avail myself of the opportunity of seeing it in person. Oklahoma is a very long way from New York—some two days and two nights' journey—in a direction one would not naturally take in crossing the continent. There were no members of the American S.P.R. I could ask to call upon the case living in the immediate vicinity. Personal investigation was, therefore, barred. At my request, Dr. Tatman wrote several letters to the lady in question, but never received an answer, and reluctantly came to the conclusion that she had either removed to another State or had died. Additional testimony seems, therefore, to be barred.—H. C.

A HAUNTED HOUSE AND THE FINDING OF BONES!

The first account of this case I have, unfortunately, lost. It appeared in one of the New York newspapers, and gave the case in the barest outline. The incidents upon which most stress was laid in the paper, as I remember it, were the wailing sound, and the apparition of a man on the stairs one day, of which no mention is made in the following narrative.

Upon reading this incident I at once wrote to Mrs. Rich, asking her for further details. Her letters follow.

What particularly interested me was the fact that a human skeleton was afterwards found, so it is said, in a small secret chamber, after the ghosts had been heard and seen walking about the house. As this portion of the narrative was the most unusual (being now relegated almost entirely to Christmas ghost stories, rather than to well-authenticated first-hand narratives), I laid particular stress upon this in my letter. While the evidence for the existence of these bones might be better, it seems certain that bones of some sort were discovered, also the existence of a secret chamber, if the narrators are to be credited at all.

It will be observed that corroborative evidence was several times promised, as soon as the sister returned to New York; but this I have never received. I wrote several letters, but was told each time that the sister had not yet arrived in the city from the West, and at last no reply at all was received. I understand that Mrs. Rich has moved, and so all chance of further evidence is pretty effectually excluded. This is a pity; but the case is of no little interest as it stands.

It will be observed that the first letter is that sent in answer to my letter of inquiry, after reading the newspaper account. The events covered a considerable period of time, and happened sporadically. There were several witnesses, but I have been unable to obtain accounts from any of them, either because they had died or for other reasons. The following is the case as it stands:

MR. HEREWARD CARRINGTON:

DEAR SIR,—I have received your letter and papers . . . for which I thank you. . . . In reference to my experience, I assure you that it really occurred as narrated, covering a period of five years. When we

took possession of the house, after my father's death, in 1882, I was unmarried, but married in 1884. My mother, a little sister of thirteen, and a married sister, who was with us the greater part of the time, and an old English housekeeper, comprised the family. Our mother did not encourage conversation as to the unexplainable features of our life, which began almost at once, and would call them "fancies" until obliged, for personal reasons, to do otherwise. My elder sister and the housekeeper alone remain to vouch for what I say, as the young sister was kept in ignorance. Of my own part in the original story, a portion is clipped. It referred to my hearing a miserable wailing in the library at about 2.30 one morning, when I sat awaiting the return of my husband. My little dog also heard it, and whimpered and cowered in my arms. As soon as I could do so, I hurried upstairs to the housekeeper. She was the only one in the house then except myself. She came down at once, and together we made a careful search, and looked everywhere for a cause. It was bright moonlight out of doors, and the house, standing detached, facing a broad, unbroken space, did not offer much of a hiding-place for any loiterer. She said I was nervous, and she would come and wait with me; and left the room to get her wrapper and shoes. She had not gone half the length of the stairs when the cry came again three times. I was so frightened I could hardly follow her, but did so, and remained in her room until my husband returned soon after.

In consequence we moved, six weeks later, into our own new house, although it was at that time unfinished.

The old home was only partially dismantled, and my sisters occupied it for two years. The older one had several gruesome experiences while here alone, which, of course, I did not tell. For one, I know her sons

rigged all the doors downstairs with electric alarms. These would ring with the doors closed.

My little sister married, and became a widow at twenty. In accordance with her husband's wish, she bought the property, intending to tear down the old house, and build. But instead, other changes in the family caused her removal from the city, three years ago, when it was sold. (I do not know if it is still standing.)

I do not know any more of its history. Possibly the influences were caused by my sister and me, in some unknown way, as we are both highly nervous and magnetic. I have been told that I could have had a practical demonstration that night, when I heard the wailing so near by, if I had controlled myself, as my ability was more in the clairaudient, and whatever was near me usually came in sounds, though not always. I do not think that any physical effects were or will be produced, unless some kinder influence follows me into my new home.

Here, after various trifling experiments with a ouija board, covering two or three years, I unexpectedly, to my great amazement and pleasure, composed several songs. Never having studied harmony, and being practically devoid of mathematical ability (in music or otherwise), it seemed remarkable that there should be true harmony. Two songs I arranged alone and published, the others coming rapidly one after the other. I have the manuscript, and having met with reverses at this time have no instrument . . . upon which to arrange them. I also, after having been something of a scoffer at all sentiment and verse, began writing. The first poem came unexpectedly from my pencil, when trying to adapt words to a little melody which followed me, in character that of a coon song. The verses that I wrote were so unlike anything that I had in mind that

I could not credit them as my own, being sentimental, and beginning:

> "If I should die to-night, and my poor shade
> Came stealing to you through the misty space," &c.

I had never read the celebrated "If I should die to-night," at that time.[1] Other poems followed, sometimes two or three in a day, then prose. These things brightened a time filled with loss and sorrow, and I could throw the world away from me, and live in fancies, forgetting painful facts.

It is with real regret that I add that, owing to the effect these matters had upon me, I made a stand against them, and fought to be free from what seemed to be near me. I needed my strength for new and serious endeavours, and could not see where I was being led, if indeed I was. Sometimes now I have a little thought as of old, but the bustle and strife of New York seems to have banished my "guide" a long way off. If only I knew how to charm him back again! . . .—Very truly yours, HARRIET A. RICH.

On receiving this letter, I at once wrote to Mrs. Rich, asking for further particulars, and corroborative evidence, if possible, and especially mentioning the bones! I also asked for further particulars about the behaviour of the dog, suggesting that its actions might have been determined by the behaviour of the human beings about him. Her reply is as follows:

MR. HEREWARD CARRINGTON:

DEAR SIR,—The bones to which I referred were found in a very low attic, nothing but an air chamber. I do not know how many there were. The man who

[1] This is, doubtless, a case of cryptomnesia.—H. C.

went up there for us refused to go back again, but was positive that they were there. The ladder led to this air chamber, and was barely wide enough to allow a man to ascend. It was nailed against the chimney, and entered from the cellar. The chimney, in passing upwards through the rooms, did not give evidence of it in any way, and the fact that a second wall or partition was built behind it made it quite evident that it was meant to be a secret passage.

The little dog I mention was our only pet, and was given to me after I was married. She was always restless, and watching the doors which opened into the hall, particularly after dark, and would sit by me and prick up her ears and growl, as though disturbed by something. I must admit that I became very nervous, and could never sit with my back to the door, or go through the hall in the dark without dread. The place seemed filled with *something;* yet the rooms were bright and pleasant. I don't know how susceptible an animal could be to the mood of a nervous person, but the night I mentioned in my letter there was no question about it, and I never got over it. We decided among ourselves that, at some time or other, something had happened in the home that remained as an unhappy influence. We were so afraid of losing our old housekeeper that, when she would tell us various things which were odd, we would make light of them.

The mattress at the foot of my bed was lifted several times, and I am sure that I was not asleep or responsible in any way for losing my pillow. I could never see, but could hear, rustling and moving about. The man in the hall and the woman by the mantel were all I ever *saw:* the man in broad daylight.[1] It seems even now

[1] All these incidents were recorded in the original (lost) account.—H. C.

as though he was indeed of this world, but we could find no possible trace of his entrance or departure. I enclose the little verse, written without notes. It was the first of many, and in every instance I wrote without any idea as to what the result would be, when finished.

At the time of this first effort, I was not unhappy, having a beautiful home and a most indulgent husband. The troubles which followed were of a business nature only. Everything I wrote was a perfect delight to me, being so novel and so unpremeditated. The character of the metre was so decidedly Scotch that when I found I could not lose the little grace-note, I took lessons in rhetoric in order to master it. My teacher, a dear girl, was an educated lady who belonged to a fine family, all more or less inclined to spiritualism. She was much interested in my lessons and in me, and believed that I had been writing under an "influence." I hope I have understood your letter, and am sending what you desire? I am much pleased to know that you consider my communications worthy of note, and only regret that the continued history of the house has passed beyond me. As my sister's tenants never complained in any way, I do not think they were disturbed. They were Germans, and have, since she sold the property, moved west.—Very truly yours, HARRIET A. RICH.

THE SUBCONSCIOUS AND "EVIL SPIRITS"

The following case was sent me by a reader of a magazine to which I had been contributing a number of articles on psychic subjects, and who wrote me evidently to inquire into the cause of the phenomena obtained through herself. Her letter accompanying the account is as follows:

MARTIN'S FERRY, OHIO, *April* 3, 1910.

Mr. HEREWARD CARRINGTON:

DEAR SIR,—I have been following your articles in *New Thought* magazine about Eusapia Palladino, and am very much interested in them, and would like to hear your opinion as to what caused the phenomena in my case. I am enclosing my experiences with a talking board. . . . Since I first tried, I have purchased a planchette; but it seemed to be too cumbersome a medium, and was violently thrown from my hand each time I attempted to communicate. I discovered that I could get splendid results by holding a pencil and letting my hand write automatically. I tried in the evenings with a few friends, and got communications in all sorts of handwriting, and on any subject I inquired about. Celia, with her band of friendly spirits, is presumably my guide. They have established a code of signs, and most of the time answer by saying "Yes" or "No." At various other times my hand is used to express their meaning; instead of writing it out, they touch the faces of my friends in greeting, &c.

In fact, while sitting for communications, my hands are not my own, but are used by some force outside myself. I can move a small table at any time by merely placing my hands on it; and a large, heavy table runs all round the room with the assistance of my friends touching it. The small table does everything I command it to do, as though endowed with life. What is this strange power which manifests every time I hold a pencil? I have received answers presumably from the Rev. Talmage and others, and they one and all agree that their bodies are luminous; that they fly through the ether like birds, and that the place they inhabit is too lovely for description; that only their bodies are

changed; that intelligence and feeling remain the same; and that when I touch the faces or forms of their friends the touch is as real to them as to the recipient. . . . Should I develop further, or is it worth while? I love to experiment, and should like to devote my life to the subject if it were possible. . . .

ALICE B. ROWLAND.

Accompanying the letter was the following brief account of the methods followed and the results attained:

The following is my experience with a talking board, which is a small, heart-shaped table placed on a larger board, lettered and numbered. It is operated by placing the tips of the fingers upon it.

I obtained almost no results at first, but gradually they became more powerful. No one else in the family could move it without my assistance.

If I called for anyone, living or dead, it responded with intelligent answers, and they were of such a nature that it could not have been my subconscious personality. The answers received were spelled out by the small table moving from letter to letter.

Sometimes it would sign names of deceased relatives. Finally, it became so that it responded instantly to my touch at any time, day or night; brought messages from both living and dead; carried on conversations between mutual friends so true to life sometimes that it was appalling!

Sometimes the information would be some little trivial affair, as "The postman has left something important in your box," which would be true; or again, that my husband was nearing home; or that he was reading a certain article in the newspaper, which I afterwards ascertained to be true. Sometimes it said things calculated to con-

fuse and annoy, or told downright lies. It told tales about my husband which had not a shadow of foundation.

At my work, if I thought of any particular subject or person and then went to the board, it immediately began to discuss the same subject or person. Any question, oral or mental, would instantly be answered—sometimes truthfully, most of the time otherwise.

My different costumes and all my personal belongings were described in detail—dress and ornaments which I had forgotten I ever possessed. Sometimes there would be calls for help, as though someone were being murdered.

It became so easy after a time that I only had to use one hand or the tip of one finger, and the table would at times cling to my hand for some time.

Replies were sometimes given forcefully and quickly; at other times slowly and with hesitation, but always intelligently. My experience was real and vital, and produced by some force not of the earth plane; of that I am convinced. The word "Veda" was used a great deal.

The communications grew to be of such a nature that it seemed that some power was trying to destroy my home life, so I stopped experimenting with it. But I am now convinced that it was only because I allowed myself to be teased and worried that I received such communications. . . . ALICE B. ROWLAND.

Signed in the presence of
GRANNIE A. WARD, GEO. W. REECE.

This case affords us evidence—and very pretty evidence—of certain aspects of the development of automatic writing.

It will be observed that, as the writing progressed, it became more and more easy for the sitter to obtain communications, so that at the later date she had

merely to place one finger on the board and it began to write at once, answering her innermost thoughts, &c. I know this progressive development well—I have had so many different accounts sent me from different sources, that I know each step of the progress perfectly. First, slow scrawls and scratches, obtained with difficulty and only after long waiting; then the formation of definite letters; then the more rapid flow of the handwriting, with intelligent connection; then personal remarks, answers, conversations, lies, impertinence; then the stage in which it seems hardly necessary for the subject to touch the board at all; then the board is discarded altogether and a pencil is substituted in its place. The writing now becomes still more personal; the subject believes what the hand writes, she begins to be dominated by it; then, if the subject still continues, rapid—furiously rapid—writing takes places; the desire to write is constantly present; pain develops at the base of the brain; then the pencil is discarded, and writing is performed with any object which is handy—a fork, a paper knife, &c., or with the finger in the air; finally, the subject seems to "intuit" the words before they are written out; this becomes more and more intense, until distinct auditory hallucinations result; the patient listens to the internal voices, and follows and believes what they say; she loses sleep; insomnia sets in; a strange light is seen in her eyes; all sense of proportion is lost, the subject is completely wrapped up in the internal voices, and pays but little attention to external affairs; she is completely dominated or obsessed by the internal reverie; to all intents and purposes she has become insane!

Such is the course of development which I have observed in many cases, illustrating, in a striking manner, the danger of this subject when "dabbled" in by those who have not received a scientific explanation of the

facts from some competent student of the phenomena; and I doubt not that many hundreds of persons become insane every year simply by reason of their experiments with the planchette board, as the present subject would have done had she not stopped her experimenting in time. This will only be rectified when the scientific men realise that it is their duty to inform and instruct the masses on these subjects, instead of crying "Fraud, humbug!" and leaving them to become entangled in the toils of "obsession." By their attitude of dogged indifference and aversion to this subject, they are, I am fully convinced, responsible for many persons becoming insane every year, as the result of their unwise and promiscuous experimenting with these subjects—without knowing the dangers to which they are quite possibly exposing themselves.

In the case before us this tendency is clearly shown; and the odd mixture of lies and apparently supernormal information which so often occurs is also well illustrated. It is because of the supernormal knowledge displayed that many persons are led to believe all that the automatic writing tells them. The evil consequences are well brought out by the remark that the writing seemed to be "trying to destroy her home life" (I have known many cases of a like nature!), and shows us how careful one must be in experimenting in this manner; and how necessary it is to exercise one's judgment in dealing with the phenomena.

The question naturally arises in this place: What is the nature of the intelligence which performs the writing in such cases? Is it an evil spirit or is it the writer's own subconsciousness, acting the part and pretending to help the subject, while in reality leading her into difficulty, danger, and often into insanity?

The answer which virtually all psychologists would

give to this question is obvious enough: it is that the subconscious self of the medium is acting out a part; and they would point to analogies of all sorts in proof of their contention. There is no reasonable doubt that, in the majority of cases, this is the true explanation (witness the beautiful examples given by Flournoy, in *Spiritism and Psychology*), and it is possible that all cases will ultimately be shown to be such. But there is one aspect of this problem which, to my mind, has never been satisfactorily "explained away" by this theory; and that is the malicious, malevolent character of the communications. Are we to suppose that there is this hidden streak of the devil in all of us, which not only lies to us and swears and impersonates, but also leads the subject into real mental, moral, and physical danger, and frequently brings him to insanity, or causes him to commit suicide? Can we assume that this demon of self-destruction lurks in us, ready to surge forth at the slightest stimulus, by merely placing the hands on a planchette board? Is it not rather contrary to the instinct of self-preservation, and the biological principle that every function or organ which is useless tends to atrophy and disappear? Here is a function which is not only useless, but positively and actively harmful, causing the most distressing consequences alike to the body and soul. Can we believe that such a self still lives in us, after all these centuries of development—that it would not long ago have been weeded out and destroyed as the result of the above-mentioned law of organic evolution? To me it seems a plain contradiction to believe this; either the one must be true and the other false, or *vice versa*, for they hardly seem compatible. That the facts exist there can be no possible doubt; and all who have made a close and prolonged study of psychics will doubtless know this. Yet, if the facts be

true, they certainly demand an adequate and rational explanation.

It may be contended, of course, that such cases merely represent a *perversion* of faculty; or that the self which assumes this rôle has been voluntarily *cultivated*, and its advice afterwards followed by the subject. This may be true, but it does not explain to us why the entity so cultivated is so frequently evil and malicious, and why, in the finest characters, in the purest young girls, it uses the vilest language and counsels the patient's own destruction. Many suicides have resulted in consequence of the instructions given through planchette. That I know, and it is difficult to believe that an "infantile and childish self" could wilfully lead the subject into such danger, and even counsel his destruction either consciously or unconsciously! We could readily understand the lesser faults—lies, impertinence, &c.—or even the committing of "laboratory crimes," such as those performed by the hypnotic subject; but when it comes to *real* crimes, and even *self*-destruction, that is another matter! It is well known that hypnotic subjects rarely, if ever, can be made to commit real crimes; the instinct of self-preservation is too strong. But here we see cases of suicide, as the result of the counsel and insistent urging by the internal voices, or through the automatic writing. Can this represent merely the personification of a stratum of the mind?

It may be replied to all this that, in cases of this character, the patient is already insane; before this point has been reached the door of reason has become unhinged. Admitting this to be true, for the sake of argument, it does not in the least help us to explain the main problem: *why* the subject should be urged and forced, by a mere fraction of his own personality, into such an attitude of mind—as self-destruction. It is not a case of mere

"advice," which an unsound reason has followed; he has been cajoled and badgered and tormented into the act. I know of one case in which the subject fought against the "evil spirit" within her for days, before giving in to its tormenting urgency—worn out by her resistance. Can we assume that, in such a case, the advice emanated from a fragment of herself? Is the part greater than the whole? Is not this contrary to the biological principle referred to above, and the fundamental instinct of self-preservation? Until this question is faced fully and squarely, and the problem presented by such cases fully met, I think that those who contend that evil spirits exist, and influence mortals still in the flesh, have, if not right on their side, at least a valid argument, and an array of facts which will have to be fully explained before science can assume, as it does at present, that *all* such cases represent merely the abnormal functioning of the mind, or the activity of a portion of the subconscious—till then latent in the subject, but present and potentially destructive in all of us!

SUBLIMINAL GIBBERISH

The following MS. was sent to me some time ago by its author, who calls it "Nature Language," and seems to be really seriously interested in having it translated! It is evidently similar in style to that of Albert Le Baron, whose case, analysed by Professor James, is to be found in *Proceedings of S.P.R.*, vol. xii. pp. 277–97. I quote only a few lines by way of illustration:

Nature Language

Cgshtuioya Vsncmthrui amskety fgrty wieoloa amskio Aqwersnthuia amqui vmokrirotn lkiloplm manskeuto

Bondhtyui asfertuia mojdktiol amskrtoyu amskloe tru
Aqateyruia cmsketryia msklope amskloe atyruia mkrol
Mndhtuioa pqoelortyu amsketryua msktioa leotloa paoli
Csgrtyeui amskloqpo amektio altmejtiiamekto amekti.

THE CHILDISH SUBLIMINAL

The following MS. was sent to me by the editor of the *Progressive Thinker*, who stated in a letter to me that the author had confided to him the fact that this writing was "exactly like that written 600 years B.C."! It is very evidently only a slightly modified form of shorthand —some of the words being almost exactly similar—and forms a beautiful example of the occasional childlike character of the subliminal, on which Professor Flournoy has laid so much stress (in his *Spiritism and Psychology*).

SOME EXPERIENCES OF A PSYCHIC

The following case is one of the most remarkable of its kind I have ever read. So many incidents happened to the percipient in so many different localities that one is tempted to say "hallucination" immediately. But then there is the difficulty of the corroborative evidence!

The first account appeared in one of the New York daily papers. Subsequent correspondence follows. All the names are in my possession, but are suppressed by request. Here is the story as it originally appeared:

A Ghost seen by Three in Broad Daylight

In the fall of 1888 we decided to leave the country for the winter months. A lady friend with two daughters joined us. We rented a house on Fayette Street, near Gilmore, Baltimore, Md., and moved in.

So-called "Nature Language."
(Its resemblance to Shorthand is obvious.)

About a month later, at 3 o'clock on a Sunday afternoon, I left our rooms on the second floor and ascended to the top floor. I heard the door-bell ring and waited midway on the stairs, leaning over the banisters to know if it were anyone to see me. I heard a familiar voice ask for my mother. Mary directed the visitor to our rooms on the second floor. She started up, still talking to Mary, and besides the two voices of the visitors, Mrs. K—— and Mary, I heard a child's voice. As I leaned over as far as possible I could distinctly see a little boy following her, two steps behind, his little fat hand clutching the banisters. He appeared to be about four years old, wore a dark Norfolk jacket and black button shoes, a Byron white collar, blue tie, and soft hat, back on his head. His hair was light. I never dreamed that he was not living, breathing, healthy flesh and blood.

On account of the stairs cutting off a direct view I only saw part of his face. I watched him up the first flight. There was a landing, a turn, and four steps to our door. I continued to the girls' room. When I reached their door their mother, Mrs. J——, came out, looked over my shoulder directly down to our door, got a full view of Mrs. K—— standing there, and the boy beside her.

Mrs. J—— asked me who the boy was, remarked on his handsome appearance, and if I had taken the trouble to turn and look I should have had a perfect view of the child.

Mother answered the knock and ushered (as she thought) two guests into the sitting-room. She gave Mrs. K—— a chair and turned to seat the little boy—but he had vanished!

I returned to our sitting-room, greeted Mrs. K——, looked about anxiously for the boy, excused myself, and searched all the rooms downstairs, winding up in the kitchen with Mary. When Mary told me that she had

admitted no boy, only Mrs. K——, I thought she was crazy, and she thought that I was, because I insisted that Mrs. J—— and I had seen him.

I returned to Mrs. K—— and questioned her.

No, she had not seen the boy, and was unaware of the whole affair. Once more I mounted the stairs to Mrs. J——'s room.

She described the same boy that I had seen, to the smallest detail. When mother opened the door she saw the boy distinctly; he followed them through a large room into the sitting-room. She could have touched him at any time while he was in the room.

We found out that no one ever lived long in the house, and we understood why the rent was cheap!

LILY F——.

I called on Miss F—— a few days after reading this, to find that she had removed to Washington, D.C. I left a note, however, giving my name and address, and a week or so later received the following communication:

WASHINGTON, D.C.

MR. HEREWARD CARRINGTON:

DEAR SIR,—I understand that you called at my former home in New York, to ask about the story published last winter. I am the only one living at present who saw the little boy on the stairs. My mother and Mrs. J——, the other two, have passed beyond. Mrs. J——'s two daughters are still living, and were in the house at the time, and no doubt remember the occurrence very well, as both were young ladies at the time. One is Mrs. Emma L—— of Jessups, Maryland; the other one is Mrs. Walter G—— of Baltimore, Md. (address can be obtained from Mrs. L——). Both ladies could vouch for the story, as their mother saw the boy more clearly

(full view) than I did. I saw him ascending the long flight of stairs. All happened in broad daylight.

The house is situated on Fayette Street, three doors from G——, if I am not very much mistaken. We found out that people never remained long in the house. I know we only stayed a short time. I only saw the boy this once, but Mrs. J—— said she saw him in the parlour one evening looking out of the front window, and that he was very distinct against the light. I want to add that I never believed in "ghosts," never having been thrown with spiritualists. I had several strange experiences before the boy episode, and since that time have had many, all unsought, unexpected, and unaccountable. I am writing you the facts. We never imagined for one moment that the boy was not flesh and blood—a child in good health and happy from his expression.—Very respectfully, (*Signed*) LILLIAN F——.

Accompanying the letter was the following document:

THE FIRST APPARITION

The first apparition I ever saw was in the West, on a visit to a ranch. I was a child of six or seven. My relatives had just bought the property after the death of the last of the family. A short time after our arrival, one night as the old grandfather clock struck eleven, a woman appeared at my bedside (I slept on the inside). A tall, gaunt, dark woman, with her hair parted in the middle, and combed low over her ears, a lace collar, caught with an oval hairpin, and a dark dress, which I could see distinctly, because the curtains were up on the four windows, and the moonlight filled the room. She stood looking directly down into mother's face. I sat up and gazed at her (I had not been asleep). I

knew it was not my aunt or mother, yet I called her aunt several times. I waked mother by pulling her arm and telling her that a lady wanted to speak to her. Mother could not see her, so I leaned over mother to touch her, to show just where she stood. She vanished. My aunt saw her several times, in different places near the house and in the house. Others saw her, and some old neighbours said the description was perfect—of the former owner of the house. My relatives sold the place, so I never heard any more about it.

Our Memphis Home

Our old home near Memphis, Tenn., was certainly haunted. Part of the house had been used through the war for a hospital. From infancy I had heard strange noises. I remember my grandmother going about with holy water, blessed candles, and prayer beads. I know the coloured folks never touched us after nightfall.

After my grandparents and a favourite uncle died, the house became unbearable; we could not live in it. Doors were thrown open, pillows were thrown from the bed, covers pulled off guests who came to visit us, knocks on all the windows at one time and in rotation; regular taps sounded on the glass, while the outside shutters were closed, and the inside curtains pulled down. Blocks thrown from one end of the room or rooms to the other, screams heard in the road (at a distance from the house) when there was no noise of any kind. Heavy sentinel steps heard on the piazza that divided the two houses (front, back). The piazza had lattice-work at each end, and no human being could reach the piazza from the outside. More than one night mother counted the steps, twelve and turn, twelve and turn—a heavy tread.

I remember one particular night, about 8.30 o'clock,

while mother was writing a letter at my bedside, and I was tucked in bed, the ghostly sentinel began his tread. I heard the first step; mother's pen stopped on the paper at the same time, so I knew she heard it too. She turned white, as the door leading from our room to the piazza was unlocked. All the coloured servants were securely locked in the back part of the house; to reach them we would have to cross the piazza where the sentinel was walking. I think mother tried a long time to gain courage enough to lock the door. However, the sentinel stopped at the door, and the knob turned. Mother screamed, gathered me up in her arms, and ran through the front door and down the road to our next neighbours.

We came north to visit, soon after, and my uncle, a young newspaper man, remained with the old servants to keep house. He invited one friend after another to stay with him; as he was on night work on the paper the friends had to remain alone at night in the house until the "wee sma' hours of the morning"—and not one of them stayed the second night. We rented the house to the editor of one of the largest papers in Memphis, and he was delighted with the prospect. He moved out with his family and remained two weeks, and then wrote us that he would not live there if we gave him the place—that all his family had nervous prostration.

The house was boarded up for years, deserted, and finally torn down and sold. It was written up in several papers.

Our Maryland Home

Our next home was in Maryland. During the years we lived there several times the doors flew open; raps, and steps walking downstairs were often heard. One

night mother and I were alone. The house was locked up for the night, and we were reading. Down the stairs came a heavy tread, very slow; one step creaked near the bottom, then a fall, and a heavy weight, as if a body, struck the door and it flew open. When I heard the first step I got my pistol from the stand, and stood ready to shoot—thinking, of course, that a tramp had secreted himself in the house to rob it and murder us. When the door flew open I fired, expecting to hit a negro tramp. The shot went through the air and lodged in the wall out in the hall.

Sometimes months and even years would pass without anything happening out of the ordinary.

True Dream

One week before mother died, I "lost myself" as I call it, sitting in a chair. Mother was not confined to her bed, and although she had been an invalid for years, she was not any worse than usual. This particular day I dreamed that my spirit left my body (I have had that experience several times) and walked over fields to the cemetery. On the side of a hill, near a great, white cross, I stopped before an open grave, and mother was partly in the grave, ready to fall. I looked at the graves near and measured the distance with my eye from the cross to the spot, and started back to my body at home.

After waking, as the dream was so vivid (and I had many times dreamed things which came true), I felt worried, and went immediately to see if mother felt any worse. I realised that she was very frail and ill. I never left her for one moment from that time, and one week later she died. All my people were buried in the extreme south, and it was not convenient to bury mother there, so I asked the priest to pick out a lot for me. I

never knew where it would be, for it is a good-sized cemetery. He might pick out a lot in any part of it. You can imagine my surprise on the morning of the funeral when I discovered that it was the identical spot which I had seen in my dream a week before.

A Strange Emotion

I must try to describe a certain feeling that comes over me in time of trouble—a restless, nervous strain of every nerve, an anxious looking forward to some unknown event, that I cannot always understand; yet which becomes clear after days or nights of trying to solve it. I know enough in time to prevent injury to family or self. I have never failed yet in heading off serious troubles. I can compare it to the sense of smell so well developed in dogs, to sight in horses, and to the instinct in different animals which tells them of danger. I will only give one instance, as space will not permit more.

While mother lay ill, some months before her death, a neighbour (and, as we supposed, a friend) forged mother's name. The result would have been that our home would have gone, and we should have been left moneyless. In January of that year I felt the strange emotion (I call it that for want of a better name). I could not sleep, eat, or talk. I wanted to prevent something, but what? I could not grasp it.

Over and over the words rang through my mind, "a conspiracy"; then the faces of my neighbour and his wife were ever before me. I could not believe that they would injure us—in fact, I saw them after, and considered them my best friends. I owed a tax bill of two years, and I knew it was the only point on which the property could be assailed, and I never thought that any one knew it, or that any of our neighbours would try to

buy it in at a tax sale. However, it was true that my neighbour and his wife started in January (at the time I began to experience the emotion) to work in the dark, as it were, to secure the place at a tax sale—thinking that mother would die soon, and they would have a tax title which I could never redeem, as they would demand so much to settle it.

From my first inkling of the conspiracy, and my first mental picture of my neighbours, I went quietly to work, and got *positive* evidence, and landed all connected with it in court at Annapolis, Md. Several prominent politicians were in it, and the tax office clerk gave the information from the books. It ruined my neighbour, and was the means of the legislature introducing a bill to protect such cases, so it could never happen again.

I can't go into details, as they are too long, but they wonder yet how I got the information, and how I fought and got the best of the situation.

New York Experience

About five years ago in the summer I went to stay with a friend on Fifty-second Street, near Broadway. Most of the family were in Europe. Mrs. G——, Captain V——, and myself kept house. A relative of theirs, a doctor, had just died suddenly in the house. The room was closed just as he left it. I never knew him, had never seen him. I had been there a few days when sounds as of moving furniture came from his room. When we looked in, however, things were all in order. Raps on our bed, bureau, chairs, and doors were frequent. I never felt nervous, and thought nothing of going up and down stairs in the dark.

One day, while sitting in my room, I saw (mentally, as with my neighbours in Maryland) a tall man enter the

room, and walk to the centre. He was dark, full red lips, large yellowish teeth, which I saw because he was smiling, rather long hair, combed in a peculiar way. There was a very noticeable stoop in his shoulders, a brilliant light in his eyes, a nervous, restless step, quick in his movements. I saw the man several times, just that way, so I spoke of it to Mrs. G—— and described him. She was more than amazed, for it was a perfect description of the Doctor who had just died.

One night I was ill and retired early. While I lay, waiting for Mrs. G——, with gas turned up bright, a long pencil left the bureau, and landed in the middle of the room with a bang. Next morning I told Mrs. G——, and there was the pencil. As we looked at it from the bed, one end of the pencil was raised and it struck the floor three times. We told the Captain, and he said he thought that as the Doctor died suddenly, he wished to communicate, and that we should have a séance. That was my first experience, and soon we found that I could write messages, answer mental questions, &c. The Doctor wrote messages to Captain V—— of a private nature, that no one knew, until later they were found to be true. He gave addresses, and some of them were not verified until three years later, as people were out of the city, and it all came out accidentally. I cannot go into details as to the wonderful things that happened that summer. After various questions had been asked as to where the other life was and what it was, the Doctor promised to write three papers on the subject. I sat quietly in his room and in his arm-chair, with Mrs. G—— and the Captain in the hall watching me, and in less than five minutes pages had been written, while my hand seemed to be driven along by some force. I could not think or write so quickly, not on any subject, and never could have written

the papers. Three times I sat, with days and weeks intervening. I will write and ask the Captain to give you a copy of the papers, and you can form your opinion of them.

One evening, the same summer, we sat, the three of us, in the parlour. The Captain remarked that if the Doctor could write through me (in German, as he had, though I never knew any German) he could play the piano through me also, as he was a fine musician. So we lowered the gas, and I sat with my hands on the keys (I can play a little myself). In a few minutes I played as I never did or could six beautiful, powerful pieces that none of us had ever heard before, all different in style. My wrists were like iron, and I had no control over my hands; I never knew, when they struck the piano, whether it would be a discord or not, but it was the most beautiful music, they told me. I could not always follow the air myself. I never tried to play again.

Shortly after I left New York, and thought I had left the Doctor and his influence there; but in Rochester the raps came in my room, and demonstrations so powerful that my girl friend ran out in the hall. In writing to Mrs. G—— about it, I was amazed to receive an answer to the effect that Rochester was the Doctor's home, and that he was buried there.

Last winter in New York, Mrs. G——, Captain V——, Mrs. M——, and myself tried table manifestations. The table left the floor, rose over a foot in the air, with a waving motion, and quietly descended. It did that three times. A large, black-headed pin was stuck in the table from the cushion at the end of the room. A nail file from the mantel and the comb from Mrs. M——'s hair were placed on the table, while we sat with our hands on the table and light enough to see distinctly. You must understand that we had no cabinet, and that

none of us were spiritualists. I never went to a public medium or séance. I am and have been for years a busy business woman, with little time for anything outside of work. Mrs. M—— is a business woman at No. —, Fifth Avenue. She has had more wonderful experiences than I have, and has made it a study for years. If you care to see her I am sure she will tell you more wonderful things than I can. The Captain is Captain V—— K——, present address unknown, as they moved from the Fifty-second Street house; but I will write to a friend who will find him and get a copy of the Doctor's papers for you. I will request that if you should publish any part of this you will kindly omit the real names. I cannot explain anything; I am interested and will investigate whenever I can.—Very respectfully,

(*Signed*) LILLIAN F——.

SECOND DOCUMENT

THE STRANGE COIN

In the forties, my grandparents removed from Kentucky to the Far West, bought land from the Indians, and settled down to frontier life. Grandfather died, leaving a family of small children, and an inexperienced wife in business matters. Certain papers, necessary in settling up the estate, could not be found. One afternoon, tired out and worried, grandmother threw herself on the bed and slept. She dreamed that her husband came to her and told her the missing papers were in the old clock, fastened behind the face of the clock. Grandmother remarked that it was only a dream, and that he was not really there. "Oh, yes, I am," he replied. "I am here, and here is proof of it. Keep this as a lucky piece, and never part with it as long

as you live." He placed a coin in her hand, closing her fingers over it. Grandmother said that when she opened her eyes the red marks of his fingers were still on her hand, and that a copper coin of unknown origin was tightly grasped in her hand. I have seen it many times, and even drew it on paper, both sides, to find out what kind of a coin it was, as she would never allow the coin to leave her possession. She willed it to me, but I never got it. All I have is the drawing on paper, which I will send to you as soon as I can get it. It is in Connecticut in a trunk. The papers we found in the clock, which saved considerable trouble. I have the old clock in my possession.

No one could ever account for the coin, away from civilisation and railroads. The Indians traded with gold and skins, and the presence of the coin has always been a mystery.

Hearing Voices

The night before mother died, uncle retired early to a back room on the second floor. We were on the first floor front. He asked me to call him if I saw a change for the worse. Dolores, my old nurse, a West Indies Islander, was sitting near the bed and the open door leading to the hall. I was holding mother's hand; she seemed to be sinking. The doctor said he would return on his way home late; if she should have a sinking spell, to give her a small tablet (nitro-glycerin) in a few drops of water to revive the action of the heart. I had everything prepared within reach. At ten o'clock the heart seemed to stop; she was nearly dead. As I reached for the medicine a loud, angry voice rang out, as if from some distance, "Tom, go down to Lillie." The other six words I couldn't understand. Dolores ran to open the front door, thinking it was the doctor. Uncle

Tom was aroused from a deep sleep in the back room. He said the words were distinctly from his beuside. He reached the foot of the stairs, and Dolores opened the door. I called to her to run to the side door, thinking it might be the doctor, and that his services might help mother, who was just faintly breathing again. Dolores reached the side door, followed by uncle, and just as she placed her hand on the knob a most terrible thump sounded through the house, and shook the whole door. Dolores threw open the door, to find nothing but the still night outside. The house was surrounded by acres, and no one could disappear in the second between the thump against the door and the opening of the door. The three of us heard the voice. Uncle was too nervous to remember more than a few words—his name called, and the order to go downstairs. Dolores could remember less, but I heard more distinctly, and remembered the exact words. The voice was husky, but strong. No one in Maryland called uncle by his first name. The impression was that it was Uncle John's voice, who died in the Memphis home (I wrote you about it before) years ago—a man of violent temper. Uncle said that it was his brother's voice, as if indignant that he should sleep while his sister's life was ending. Dolores and uncle are both living here in Washington, and will testify to the truth of the above experience.

Voices heard in New York

While boarding with a lady in Columbus Avenue, near Seventy-first Street, I slept in an inside room. One night I woke up—hearing writing going on near me on the desk. I could hear the pages turned over, and the scratch of the pen distinctly. The room was very dark,

so I could not see anything. It lasted nearly an hour. In the morning the desk was closed, and no indication of writing. In the same room, on two occasions I woke up, and heard the end of a conversation. It seemed to be a man and a woman at the end of the room (small room). I only caught a few words. The next and last time that I heard it the woman seemed to be standing very near me, and the man sitting on the floor, his head on a line with my face. His voice was very deep, and he spoke with an effort. The woman's voice was very high. It was the end of a conversation about something that would happen, or had happened, on Eleventh Avenue. I made inquiries next day, to ascertain if there was an Eleventh Avenue, as I had never heard of it during my short stay in New York. (There is one.—H. C.)

I was restless, and, continually having experiences of this kind in the flat, I left. Later on, the lady with whom I boarded tried to kill herself, so I imagined that it was all a warning of some kind, only I did not understand it, or how to make use of a power that might benefit myself and others.

An Artist's Wife

I met a lady in a class of elocution. We became friendly. I knew there was something peculiar about her—a strange look in her eyes at times. Yet she was one of the most intellectual women I ever met. After knowing her some weeks I visited her for a few days at her flat in Harlem. I could not sleep, the same restless feeling (that I know so well now) came over me. I felt that some presence was there, near the bed. I heard distinct breathing, finally an exclamation, as if

some one was angry, impatient; a gasp, so near my face that I got up and sat up the rest of the night. Next day the artist's wife was followed twice into the room; I head the trailing of a dress, and a light step the whole length of the hall. The second time she heard it, and turned in amazement to see who could have entered while the front door was locked. It came right up to us, but neither of us could see it. I made up my mind to leave there the next morning. It was dark when this happened.

The two nights' loss of sleep wore me out, so I slept the third night. Towards morning I woke, half suffocated, managed to reach the window, and throw it up. All the gas jets were turned on in my room. My door was unlocked (I had not locked it). Why I ever woke up, half stupefied by gas, and worn out from the two nights' loss of sleep, is unexplained. I learned that the artist's wife had been confined in an asylum, and had attacks at times, in which she tried to kill herself. I never found out who turned the gas on, but I attributed it to her, as the door was unlocked and I was too sound asleep to hear any one enter my room.

I repeat to you that I am not a spiritualist, not hysterical, nervous, or unhealthy; never fainted in my life, not excitable, never imagine anything, must have proof. A busy business woman, never felt afraid; always want to investigate anything I cannot understand. What is it?—Respectfully,

(*Signed*) LILLIAN F——.

WASHINGTON, D.C.
March 19, 1910.

On receiving this document, I wrote to Miss F——, asking for corroborative statements, if possible, from the other witnesses; and suggesting various explanations—such as hallucination, &c. The following is her reply:

MR. HEREWARD CARRINGTON:

DEAR SIR,—Your letter received upon my return from Maryland.

When I first posted that "Last Edition" to you I was on my way to a hospital to undergo a very severe operation. No one ever thought that I should survive it, as it was one of the most dangerous ever performed in the Baltimore City Hospital. I never suffered any pain, my pulse never changed; the twelfth day I walked around my room. I never needed stimulants or narcotics. The doctors never came in contact with such nerve and strength in a woman. I am telling you all this because you speak of hallucinations in your letter. I really do not think I am capable of hallucinations of any kind.

The most remarkable experiences happened when others were present. The Memphis house experience my uncle can vouch for. He is living in Virginia. I can send you a signed affidavit also as to the night mother died (the voice we heard). My old nurse was present, and can testify to the truth. The New York experiences Mrs. G—— and Captain V—— K—— can vouch for. I would like to know if the captain ever called upon you and gave you a copy of the papers I spoke of, written by a Doctor Abe Fanning through me. As to the table remaining suspended in the air and small articles being placed upon it from different parts of the room, this happened in the presence of Captain V—— K——, Mrs. G——, a gentlemen since dead, Mrs. Lillian M——, and myself. I had never had such an experience myself, and attributed it all to the wonderful power of Mrs. M——. She has had some remarkable experiences in that line. Her place of business is ——. She can give you Mrs. G——'s address, and Mrs. G—— can give you Captain V—— K——'s, if you have not seen him.

I will leave here in a day or two, to live in Clarendon, Va., until I am strong again. I am well, but weak yet. I will certainly see you when I return to New York, which I hope will be in the early Fall. In the meantime I will send the affidavits I mentioned.—Very respectfully, LILLIAN F——.

Some six months later, I received the following letter:

July 22, 1910.

MR. H. CARRINGTON:

DEAR SIR,—I enclose four affidavits from people who were connected in some way with my strange experiences. (I sent you a full account in December.) It has taken me some time to hunt the people up and get their signatures. I would like you to write me if Captain V—— K—— sent or gave you a copy of the papers written by Dr. Fanning in the Fifty-second Street house through me. If he has not I will send you a copy.[1] The drawing of the coin is taken from a pencil copy my mother made of the coin by placing it on paper. It only gives an idea of what the coin is and the exact size. As to the New York experiences, the artist's wife and the voices I heard, I am sorry that I have no witnesses. The lady in whose flat I heard the voice, and who attempted suicide later, is living in New York somewhere. Her name is N——. The flat was on Columbus Avenue, near —— Street. The artist's wife was Mrs. B——. The flat was on Eighth Avenue, near the end of Central Park. I have lost trace of her completely. Mrs. M——, one of the ladies present at the circle, and a wonderful medium, writes that she is located at — West Twenty-sixth Street. She is Mrs. M—— W—— now.

[1] These papers I have never received, either from the gentleman in question, or from Miss F—— herself.—H. C.

I believe that I can do no more now, unless I forward a copy of the doctor's papers.—Very respectfully,

(*Signed*) LILLIAN F——.

CLARENDON, VA.

Affidavits.

This is to verify the account given by my niece, Miss Lillian F——, of the Memphis, Tenn., home situated on Walnut Avenue. The house has been demolished. The memory of strange happenings in my boyhood home is very vivid and unaccountable.

(*Signed*) T. J. H——.

CLARENDON, VA.

This is to certify that on the night of September 23, 1899, at Jessups, Md., during the last illness of Mrs. R—— F——, at 10.30 o'clock, a voice, unknown and unnatural, was distinctly heard by the three persons in the house. One was waked from deep sleep (Mr. H——). The other two (Lillian F—— and Dolores M——) were sitting by the bedside. Miss F—— has given an accurate account of what happened.

(*Signed*) DOLORES M——, Washington, D.C.
T. J. H——, Clarendon, Va.

July 15, 1910.

We, the two daughters of the Mrs. "J——" referred to in Miss F——'s article, wish to verify her statement in regard to our mother seeing the little boy on the stairs in the Fayette Street house, Baltimore, Md., 1888. We were in the house at the time, but not in the hall at the time the boy appeared. We frequently heard our mother tell it as a remarkable experience.

(*Signed*) EMMA L——.
NETTIE G——.

JESSUPS, MD.,
June 10, 1910.

A REMARKABLE SERIES OF AUTOMATIC WRITINGS

None of the following writings were obtained through any professional medium, but were written by the hands of the members of a household, none of whom had experimented in this line before, had no interest in these subjects, and treated the results that were obtained in the light of so much amusing material, which were, most certainly, not to be treated seriously. It will be seen from this that there was no incentive for any one of the members of the household to cheat, as they were all equally interested and amused in the results, and were all equally sceptical, also, of anything serious or evidential being obtained in this manner. But even had there been the desire to cheat, it would have been quite impossible, in a number of cases, for them to have done so, as the record will show. Answers were frequently given to mental questions asked only by Mrs. Carrington, who did not place her hands on the board at the time. Statements were also volunteered which it would have been quite impossible for any of those having their hands upon the board to know at the time. These statements must be verified by the record, of course. I state them here merely to disarm criticism along the line that the results I am about to give were obtained by conscious fraud.

At the time when these writings were made Mrs. Carrington was Miss Helen Wildman, and I shall call the family with whom she was staying the Stuarts. There was also staying at the house at this time, a young lady, whom we will call Miss Lash. Those who did the writing, or who had their hands on the board

at any time, were: Mrs. Stuart; her three children, Fanny, Jack, and Robert, aged respectively nine, ten, and twelve; Miss Lash; and Miss Wildman (which name I will retain throughout the present article). None of these had even used a planchette board before, with the exception of Mrs. Stuart, who looked upon the board as a toy, the guiding force being "electricity, or something of the kind," from which it will be gathered that her interest in the subject was hardly scientific! Sometimes three would have their hands on the board at one time, generally two were writing at once, but it was also possible to obtain writing when Mrs. Stuart alone had her hands on the board. Also the little boy, Jack. At such times Mrs. Stuart would rarely or never look at the letters spelled out; she was, in fact, sceptical as to the results. None of the others present could obtain anything alone, but any two of them together could obtain writing. Before I proceed to the record, we must make clear one other point, which it is essential for the reader to understand.

Although I have spoken of these communications as "writings," they are not such in reality. An alphabet was drawn on a large sheet of paper, with numerals below, and "Yes" in one upper corner, "No" in the other—very much after the style of the ouija board; the pencil would then point first to one letter, and then to another until a word had been spelled out, when this would (sometimes) be pronounced aloud. Sometimes a whole sentence would be spelled out before it was pronounced by the person watching the "indicator," as we may call the pencil-point; none of those having their hands on the board looked at the writing, or rather pointing, meanwhile. In this manner the "writings" were obtained. The questions were always asked aloud and verbally, unless otherwise indicated. In many cases,

questions were asked *mentally*, and in such cases, the fact is recorded. I now give the record, arranged chronologically—as far as possible, in the order in which the writings and other events occurred—leaving the reader to form his or her own opinion as to the value of the evidence and the nature of the facts.

Report by Helen Carrington

At the time when these automatic writings took place I was unmarried, my name being Helen Wildman. I found Mrs. Stuart one day experimenting with a planchette board, and seeming to obtain no satisfactory results. As I approached she asked the board:

Q. Have you anything to say to Miss W.?

A. Dear Boxie. Please write at once. London, England.

[Mrs. Stuart *alone* had her hands on the board. She thought it was talking rubbish; but I understood it, for Boxie was a nickname given to me by a friend who was spending the summer in England and who had asked me to write. I had forgotten my promise, and was amazed at the answer. Fanny and I then placed our hands on the board, and I asked:]

Q. Why cannot I make the board move like the others?

A. You have not the proper electricity.

Q. Can I do anything to obtain it?

A. Yes; read books on mental subjects.

Q. Have you anything special to say to me?

A. C. v. X. remembers you.

Q. Really?

A. Yes. Keeps your window corner sacred.

Q. Yes?

A. He often thinks of you.

Q. He was very sick, wasn't he? He said he had jaundice. What was the matter with him?

A. Indigestion.

Q. What did he think of my last letter?

A. It hurt him.

[The C. v. X. referred to above means Commander von X——, Commander of the ——, in Germany. We were great friends while I was there, and he had prepared a little window seat, where I used to sit, looking down on to the red roofs of the village below. He had been very ill, and, shortly after leaving, I had written him a letter which I felt must have cut him deeply. I never heard from him in reply. Needless to say, none of this was known to any of the Stuart family. I resume:]

Q. Can you give me any message from him?

A. Dear Fraulein W——, I hope you are quite well. *Natürlich* I should like to see you again. With best greetings, from C. von X.

He still keeps your gloves.

[These gloves referred to an old pair I had left at the Castle one day, having forgotten to bring them away. I had forgotten all about them for months, and naturally no one in the house knew of the episode. At this writing, Fanny alone had her hands on the board, I was not touching it.]

Q. What do you know of B—— H——?

A. In Paris; giving concerts.

[She was a violinist, who was studying the violin at the time I was studying the piano in Leipzig. She always hankered after Paris.]

Q. Then she is not in Hastings?

A. No.

[Unverifiable, but very probable.]

Q. Can you read our minds?

A. Yes.

Q. Do you think that's fair?

A. We can't tell.

Q. What do you think of Annie Eva Fay; is she a fraud?

A. Yes—no.

Q. What do you think of Perrin?

A. Huge power.

[Perrin is the name of a medium Mrs. Stuart had been to some time before. She had been greatly impressed at the time, but soon lapsed into her usual indifference. The expression "huge power" is a very common one of his. Mrs. Stuart was not looking at the letters at the time this message was written, and was in fact talking about other subjects.]

Q. Who are you? Who is speaking?

A. Planchette.

Q. Are you a man or a woman?

A. Woman.

Q. Why can't I make this thing go?

A. There are other people who know more than you.

Q. What shall I do?

A. Paint pictures.

Q. Which ought I to devote myself to; painting or music?

A. Paint.

Q. What shall I do first?

A. Go to lunch.

[At the moment that the pencil pointed to the last letter of the word "lunch," the luncheon bell rang. We had no idea it was lunch time. The bell rang at the very moment we lifted our hands from the board. Throughout the above writings, Fanny and I both had our hands on the board, which spelt out the words

very rapidly. None of the above facts were or could have been known to her. Later, Mrs. Stuart and I both had our hands on the board, and the following was written:]

In August you will be a widow.

[The board repeated this again and again. Mrs. Stuart became annoyed, and said finally: "Oh! do get down to business and tell us something sensible."]

A. Damn. Damn.

Q. Who are you, planchette?

A. The Devil.

Q. Where do you come from?

A. Hell.

[It then began again: "In Aug—" Mrs. Stuart interrupted it, knowing that it had begun again: "In August you will be a widow." At another time Mrs. Stuart *alone* had her hands on the board, and the question was asked:]

Q. Any message for Miss W.?

A. Frank on ocean; sea-sick.

[My brother-in-law was crossing the ocean at the time, and I have since found that this was correct. Mrs. Stuart knew that I had a brother-in-law named Frank, but had no idea that he was on the ocean.]

Q. Any message for Miss Lash?

A. End of next month. Good time. Will. Be engaged.

Q. Will she be engaged to a man called Will?

A. Yes.

[Miss Lash did pay a visit and greatly enjoy herself at the end of that month, but met no Will, and came back still unattached!]

Q. Any message for Mrs. Stuart?

A. In August you will be a widow.

Q. Oh! Do talk sense! [Laughing.]

A. You may laugh now, but wait and see. The time will come!

[Although August has passed many times since these writings, Mr. Stuart is still very much in evidence.]

[Shortly before this, Miss Lash and I had been talking of and defaming the weather, which, as any one who has spent a summer up the Hudson knows, is disagreeably hot and sticky during the summer months. We had been abusing the weather roundly, so that the following discussion will appear to be particularly pertinent. Mrs. Stuart had her hands on the board, which I occasionally touched from time to time with one finger.]

Q. How do you do, planchette?

A. Quite well, thank you.

Q. Who are you?

A. The Devil.

Q. What are you made of?

A. The climate.

Q. You're not obliged to stay here, why don't you go away?

A. Dm. Damn. . . .

Q. Go away.

A. Dm. Dm. . . .

[Quicker and quicker the planchette tore round the board, pointing first to "d," then to "m," like a living thing. I became frightened. The more I cried "Go away," the more it swore, and the quicker it flew round the board. At last I (in my mind and silently) thought or said to myself: "In the name of God, go." *Instantly* the board remained motionless, dead, inert! Mrs. Stuart looked at me and exclaimed: "Well, did you ever see anything so funny! There isn't a speck of life in it. It is as dead as a door-nail!" I did not tell her what I had said in my mind, and, though we coaxed and

threatened, planchette would not move again that afternoon. On another occasion, the following was written:]

Q. Anything to say?

A. Kyk yin kya——

Q. Do you mean Kyama? [This was the Japanese cook.]

A. Yes.

Q. What about him?

A. Kyama not like Gertrude. [Gertrude was the kitchen-maid.]

Q. Why not?

A. Gertrude sneak.

Q. What shall we do?

A. Put Kitty in kitchen. [Kitty was the housemaid.]

Q. Shall I get another Japanese?

A. No, get a good German cook!

[Needless to say, this did not consciously emanate from any one having their hands on the board.]

[The planchette board moved very freely for Mrs. Stuart's little boy, Jack. On one occasion, he alone had his hands on the board, and the following conversation ensued:]

Q. Will you talk to me, planchette?

A. Dear baby Jack; it is time to go to bed.

Jack. Mother, it says I've got to go to bed! May I ask it how long it will be before my cello is mended?

Mrs. Stuart. Yes.

Jack. How long will it be before my cello is mended?

A. Three days. [This proved to be correct; it came back in just three days.]

On another occasion Mrs. Stuart and I each had one hand on planchette, and I said to the board:

Q. Why can't I do it alone?

A. Try it yourself.

Q. How long will it take me?

A. Ten minutes.

Q. No longer?

A. No.

[I sat ten minutes, but nothing occurred, except that I felt my arm exceptionally warm. This was, in all probability, due to the fact that my attention had called an extra supply of blood to the part. At the end of that time, Mrs. Stuart came over and placed one finger lightly on the board. It immediately began to point to letters.]

"Try it yourself again."

Mrs. Stuart went away, and I again tried, with no success. I sat for twenty minutes. Mrs. Stuart again came over and placed one finger on the board. The board immediately showed signs of life, and tried to *write*, instead of pointing to the letters (*see above*). We could not make out anything clearly, however. Finally I said: "Spell it out, planchette." So it wrote: "By Christmas."

By referring to the writing, we could then make out that this was what had been written.

On still another occasion, Mrs. Stuart alone had her hands on the board, and I was merely looking on, not touching it. Mrs Stuart said jokingly:

Q. What about Miss Wildman's old gentleman? Is he coming?

A. Yes.

Q. In this rain?

A. Yes, Will propose to-night.

Q. Should she accept him?

A. Yes.

Q. [Miss Wildman]. What! would you have me marry an old man? [Laughing.]

A. Don't be silly. Will die in a month—December 2nd [1906].

[This date came and went, but Mr. —— still continued to live.]

Q. I suppose he will die in the rain, coming to see me?

A. No, at home—of diabetes.

Q. Where is *your* home?

A. Here.

[All this was particularly pertinent, the "old gentleman" referring to a friend who used to call frequently and take me automobile riding. He was always very fond of me.]

On one occasion Miss Lash and I sat on the bed and tried. It spelled out "Col. . . ."

[Colne was the name of my birthplace.]

It then spelled out "Moth. . . ." [Mother, I thought.]

Q. Have you anything to say?

A. L—— quarrelled with Frank, your account, perfectly horrid.

[This proved to be totally incorrect.]

One evening we were all sitting round a mahogany table in the dark, seeing if we could obtain anything in that manner. I never felt anything, nor did Mrs. Stuart, so far as I could see. We obtained some slight movements of the table, our hands being in contact with its surface, and we had begun to look for good results, when Miss Lash stated that she felt a very peculiar sensation in her finger-tips. The table began tipping, and had soon spelled out the word "Edinburgh," when Miss Lash rose from the table and declared she could "stand it" no longer. On asking her what was the matter, she stated that the peculiar feeling, a feeling of "pins and needles," which had begun at her finger-tips, had gradually extended up her arms, until it had reached her shoulders, then begun to creep across her back, and when it had

reached the base of her brain, she had begun to feel faint and dizzy. She accordingly rose from the table, and the experiment had to be discontinued. Miss Lash refused to sit at the table again. She had never read of such sensations having been induced in anyone before, and knew nothing whatever of the subject, so it could hardly have been "auto-suggestion" in her case.

I now come to the most interesting and most dramatic incident that took place throughout this eventful time. I found Mrs. Stuart one day trying to obtain writing with a pen, which was held in her hand as for ordinary writing. She was endeavouring to obtain regular automatic writing, but so far had obtained nothing but a series of scrawls, ranging in size from the very large to the very small, and back to the large again. They were just a series of connected strokes. Suddenly I noticed a queer action on the part of Mrs. Stuart's hand, and observed a most remarkable thing. The hand and the pen held by it were turning over on to their sides. As fast as the hand was held upright in the regular position for writing, the hand would immediately turn over on to its side and render the writing impossible.

"Look, Miss Wildman!" exclaimed Mrs. Stuart. "Wouldn't you think I was doing that myself? I'm not, I can't help it! It just turns of its own accord." Once more she placed the hand on the paper, and the hand and pencil at once turned over, and Mrs. Stuart had difficulty apparently in restraining the pen. "I'll show you that I'm not doing it myself," exclaimed Mrs. Stuart; and she removed her fingers from the pen altogether, allowing her hand still to rest on the paper, the wrist being held in the regular position as for writing. And then, before my astonished eyes—before the eyes of both of us—that pen turned and revolved round and round for a period of time not less than one minute at least!

Mrs. Stuart held her hand outstretched, the pen resting between the opened and outstretched finger and thumb, as it naturally would were these fingers straightened out from the writing position. The pen thus rested in a perfectly open and clear space, and, with no finger touching it, it continued to revolve for at least a minute, as I have said, and probably longer. It was the weirdest thing that I ever beheld or ever hope to! Gradually the pencil ceased revolving, and finally came to a standstill. The sitting was then discontinued. . . . As no notes were taken at the time, I regret that this is all I can record with accuracy, feeling that the record should be true in every detail.

XII

THE PSYCHOLOGY OF PLANCHETTE WRITING

BEFORE we proceed to discuss the intelligence that lies behind this phenomenon, I shall offer a few remarks upon the subject of planchette writing in general, passing in very brief review the various theories that have been advanced from time to time by way of explanation of the action of this extraordinary little device.

The sanest and most rational popular account of this instrument and its workings that I have ever come across (all things considered) is a little pamphlet entitled *The Planchette Mystery*, very little known, from which I shall quote in writing this review. Epes Sargent's book, *Planchette: the Despair of Science*, contains in reality very little on the planchette board, and the title is somewhat deceptive. Mr. Myers's articles on the subject (particularly in *Proceedings of S.P.R.*, vol. ii. pp. 217–37; vol. iii. pp. 1–63; and vol. ix. pp. 26–128) are, of course, classical, but are involved and inaccessible for the general reader, even had he the time to read them carefully; so that perhaps the following résumé may not be unnecessary or out of place.

It is to be presumed that every reader of this book knows what a planchette is, and, roughly, what it does. *How* it does it is a more difficult question to answer; in fact, it may be said that no definite answer has ever yet been forthcoming. All that has been done, or that we

can do, is to examine the facts, and to advance an explanatory theory that is really explanatory and in accord, as nearly as possible, with accepted theories and teaching.

First, let us consider the movement of the board. There can be little doubt that the same force which propels the planchette board propels the ouija board also; and this is still further demonstrated by the fact that, in our experiments, the planchette board was used as a ouija and generally pointed to the letters, which were written out on a large piece of paper, and the pencil point indicated the letter in the same manner as does the ouija. Only on rare occasions did the board attempt to write, and seemed to find great difficulty in writing at all. It certainly appeared far easier for the board to point to letters than to write—and this is most suggestive and interesting when we consider it. It would seem to indicate that the controlling intelligence found it easier to convey its thoughts when the letters were before it, in plain sight—a very suggestive fact, taken in conjunction with certain mediumistic phenomena.[1] Of course there is the alternative explanation of this fact—that a straight push-and-pull action is easier to accomplish than the more detailed and complicated action of forming words and letters. But that would not make plain to us why it is that no *attempt* at writing should be

[1] I have in mind especially one remarkable (but hitherto unpublished) experiment with Mrs. Piper. A certain lady of my acquaintance—an old Piper sitter—has tried to convey a certain word to "Rector" telepathically—to be given by automatic writing through the trance. Several attempts failed. Finally, one day, the lady in question wrote out the word on a blackboard, and sat looking at it for about half an hour. The word was given the next day through Mrs. Piper. The blackboard was in the lady's own house, distant some 800 miles from Mrs. Piper, in Boston. This certainly seems to show that there is a peculiar "magic" in thoughts or things that are objectified in this manner. It serves to explain why it is that many clairvoyants cannot read thoughts and questions—*e.g.* until written out on paper—as in the case of Bert Reese, whom I have frequently seen.

made, very often, until the letter-pointing system is adopted. Does the intelligence feel that the task is beyond its power, and sulk idly in the corner of the room until the letters are drawn?

Presuming, then, that the movement or impelling force is the same in each instance, the question is: What is this force? In the great bulk of cases there can only be one answer to this question: unconscious muscular action. Whenever muscular contact is allowed, this may safely be assumed to be the explanation of the movements of the board—even if it shows an apparently independent will and movement of its own, and apparently drags the hands of the sitters with it. I discussed this question at some length in my *Physical Phenomena of Spiritualism*, pp. 66–72, and it is unnecessary to go into the question again here. Unconscious muscular action will account for so much that, even if it were not the true explanation of the facts, in reality, we should have to assume that it was.

It will be observed that I have said "in the great bulk of cases." Some of my critics may object to this limitation, and say that it is the true and sufficient explanation of *all* the cases, without exception. Personally I doubt that fact. There are numerous cases on record when the board has continued to write after the hands of all the sitters have been removed from it. . . . And if there be operative a force which has been in some way generated during the sitting, it is quite possible, of course, that this same force may be operative in those cases where contact is allowed, only it is difficult to prove that fact. Personally I have no difficulty in conceiving such a force or power, at least theoretically. This force may be the first glimmerings of the force whose more powerful manifestations we see in the movements of tables (witness Gasparin's experiments, *e.g.*), and ulti-

mately in telekinetic phenomena, as, for example, in the Palladino case. This would seem to indicate that such forces and powers are possessed by everyone in a limited degree, but that it is only in certain individuals that it becomes so marked and extraordinary as to produce the phenomena spoken of above. There may be "spirit Sandows"!

Granting, then, for the sake of argument, that the board is moved by the sitter, either consciously or unconsciously; by unconscious muscular action or by some "fluid" emanating from his fingers (and we must remember that even were a spirit using the writer's organism to manifest through, it must use the muscular and motor system), the great and vital question still remains: What is the intelligence behind the board that directs the phenomena? Who does the writing? What is the source of the information so often given?

Whoever sets out to give a final and decisive answer to this question in the present state of our knowledge will have his task cut out for him, and I wish him happiness in the undertaking. Personally I am attempting nothing of the kind; I am merely pointing out some difficulties that must be faced by anyone attempting to give such an explanation, and to offer some suggestions that may be utilised by some future worker in clearing up the mystery.

Let us first consider the theory held by a very large number of persons—that the board is moved by some kind of "electricity." We must suppose that the generally recognised electricity is meant, because, if not, the motive force would be electricity *plus something*, and the "something" would be the explanation. And yet, if the force moving the board be "electricity," how comes it that this "electricity" can answer back, and possess an individuality so independent from that of the writer;

capable, too, of giving a vast mass of information to the sitters, on occasion, of which they knew nothing? Then, again, it must be remembered that a planchette board is almost universally made of *wood*—not metal or any well-known good conductor of electricity, but of wood—which is generally recognised to be an exceedingly bad conductor. Obviously the theory is absurd. And when we come to remember those cases in which the board gave information previously unknown to the writer having his hands on the board at the time, the theory sinks into its proper place—oblivion.

Then there is the theory of a floating, ambient mentality. This theory is held by many, and it is contended by them that this mentality is clothed, by some mysterious process, with a force similar to that which it possessed in the living organism; and that, in its expression of the combined intelligence of the circle, it generally follows the strongest mind, or the mind that is best qualified or conditioned to give correctly the thought. This theory has recently found its champion in the person of Dr. Joseph Maxwell (see his *Metapsychical Phenomena*), and must be taken into account seriously. But an objection, and to my mind a fatal objection, to this theory is the fact that the intelligence seems to possess, not a collective but a decidedly personal character—one which is sufficiently stable and individual to argue back and to maintain its own opinions and beliefs in the face of great opposition from all the members of the circle. Is there anything in all this that suggests a floating, compound mentality; or does it not rather bear the marks of being a theory made up for the occasion, in order to evade some alternative explanation, objectionable, perhaps, to the sitters or critics?

All that has been said above also applies to the theory of a *spiritus mundi*, or spirit of the universe, which formed

so large a part in the cosmological theories of many ancient philosophers. It is supposed to be a sort of all-pervading nervous principle, having, however, a mind of its own, when occasion demands—for otherwise how are the results to be accounted for? I think this and the preceding theory can best be met, perhaps, by asking its supporters to produce one iota of evidence in its support. When this has been forthcoming it will be time enough to consider it seriously.

Then there is the theory that the unconscious muscular action of the sitters is the cause of the movement and writing. This has been considered before, and it was pointed out that, even granting for the sake of argument that the board was actually moved by this means, the question still remains: How are we to account for the mentality behind the phenomena—especially when facts are given unknown to all the members of the circle? (For an example of this see *Proceedings S.P.R.*, vol. ix. pp. 93-8.)

Then, again, there is the theory that the board is moved by some evil influence—a sort of devil theory, in fact. It would hardly be necessary to do more than mention this theory here were it not for the fact that, in our own record, there is so much evidence of evil influences and minds at work that something of the sort is certainly suggested. Of course I do not (and I suppose no one would) think that an actual devil, with cloven hoofs and a tail, is behind the board, moving it; but the answers to certain questions certainly seemed to suggest that an intelligence was operative—an intelligence of a low, cunning, malicious, lying, and altogether detestable character. This intelligence was not always present, it is true, but frequently manifested itself—as a study of the writing will show. It is quite certain that the intelligence doing the writing was as different as possible

from that of any of the circle. The way in which the board swore, on occasion, was extraordinary; and on several occasions it called Mrs. Carrington and others names which they had never heard till they saw them spelled out on paper, and are of such a nature that I cannot give them here. I think I may safely say that every one of the sitters had nothing but respect and affection for Mrs. Carrington, and I am morally certain that none of the writers knew the words spelled out either. I cannot prove this scientifically, it is true, and so do not urge the point here. But I wish to insist that the type of intelligence was of an entirely different sort, and far lower than that of anyone forming the circle or having their hands on the board.

The question now arises: What did the writing? The theory of unconscious muscular action has been considered, and found not to explain all the facts. Many might contend that the board was moved by a principle or force as yet unknown, and think the question settled in that way. Of course this is a mere begging of the question, for all practical purposes, because, if the explanation were known, there would be no mystery and no argument about it. But the mere statement that the board is operated by a force as yet unknown merely restates the problem, without in any way attempting to solve it, and hence leaves us precisely where we were. Certainly this theory will not do!

We seem to be driven, then, into one of two alternatives: (1) that unconscious muscular action pushed the board, and that the supernormal information given was obtained by telepathy, clairvoyance, &c.; or (2) that spirits did the writing. Let us examine each of these hypotheses in turn a little more carefully. It seems to me that the first theory is practically unable to account in any satisfactory way for such a case as that mentioned

above (Mr. H. Wedgwood's case). On the other hand, it seems to me that it would be perfectly absurd to invoke the agency of spirits for every one of the messages that was written out—I mean supernormal messages. On the contrary, there are many experiments that point to clairvoyance or telepathy as the true explanation. It is highly probable, it seems to me, that the same agency is not involved on every occasion, but that there may be spirits (granting such to exist) on some occasions; telepathy and clairvoyance on other occasions; and purely unconscious muscular action on most occasions, when no supernormal is involved. It is only the prevailing tendency to cover all facts by a single explanation that has led to the difficulty. If we were willing to admit that there may be operative many different influences and causes, on different occasions, it seems to me that much of the difficulty would vanish.

There can be no doubt as to the fact that the planchette board is a far more mysterious little instrument than the majority of persons have any idea—or rather, the forces and the mentalities behind the movement of the board are exceedingly complex, and but little understood. As the author of *The Planchette Mystery* said: "A wonderful jumble of mental and moral possibilities is this little piece of dead matter, now giving utterance to childish drivel, now bandying jokes and badinage, now stirring the conscience by unexceptionable Christian admonitions, and now uttering the baldest infidelity or the most shocking profanity; and often discoursing gravely on science, philosophy, or theology." Any theory that is advanced to explain the facts must take all this into consideration, and much more. Let us turn for a few minutes to consider the automatic script, as frequently obtained.

There are, very frequently, answers to mental questions

—questions, too, the answer to which none of those having their hands on the board could possibly know. Often, again, remarks are volunteered conveying information not possessed by any one of the writers. The distinct characterisation of a personality is frequently seen,—and a personality of a very detestable sort. The language employed, frequently, is quite unprintable. The "planchette" lied as coolly and confidently as it told the truth; in fact, it was dogmatically positive that its statements were correct in every case, even when they were glaringly incorrect at the very time they were written. This spirit of dogmatism is shown in many passages, and suggests to us the attempt at domineering on the part of an intelligence unused to such a position, and rejoicing in its supremacy. These, and many other mental characteristics, will be apparent to the student of the records, and need not be insisted upon here.

I wish to insist primarily upon the action of the board itself, and its apparently *human* characteristics—quite apart from any information it volunteers; and this will be of the greater interest, I fancy, for the reason that such observations have, to the best of my knowledge, rarely been made before. I can perhaps best illustrate my point by giving a few concrete examples.

There can be no question that the board has *moods*. It gets angry on occasion, for example, and at such times will tear round the table like a living thing, pointing first to one letter and then to another, and accentuating its meaning or calling attention to certain letters that are important, or that have been omitted in the rapid spelling, by rapping impatiently on the latter with the pencil point—the pencil being lifted off the board at such times half an inch or so, and the board remaining planted on its two hind legs. I have seen the pencil rap a dozen

or so times on a letter that had been omitted; and sometimes the board would get so violent that it had to be quieted—just as the hand in automatic writing has to be quieted. Then, again, the board gets a certain "technique" of its own, acting in certain ways on certain occasions, and in other ways on other occasions; and frequently assuming a perfectly definite *form* of movement with certain persons—a certain sweep or an erratic manner of pointing to letters which it maintains uniformly so long as that person has his or her hands on the board. Occasionally the planchette will assume a different personality, according to the communicating intelligence, and not according to the person having his hands on the board. Just as raps or tables assume distinct personalities (see Dr. Maxwell's book for examples of this), so the planchette board assumes a perfectly definite personality, on occasion, and moves and writes according to that personality's idiosyncrasies. And this becomes all the more marked when we take into account certain peculiarities of the board—for example, its unwillingness to give names and dates, or to furnish any definite information about itself. Mrs. Carrington observed over and over again that, whenever the intelligence doing the writing was closely questioned about itself, it would become angry, and refuse to give this information—either sulking or swearing at the writers. On the other hand, the board has some good points. It refused to disclose secrets about other persons, and got angry in the same way when pressed. In fact, the intelligence bears a close parallel, very frequently, to certain intelligences that have been denominated "evil spirits"—a good example of which may be found in the *Journal of the American S.P.R.* for August 1907. Another exceedingly interesting and suggestive thing is that the intelligence operating the

board occasionally gets tired. "Give me a rest now" is an expression frequently observed, and would seem to indicate that the intelligence gets confused and fatigued by the very process of communicating its thoughts—just as the "controls" do in the Piper case.

The very movements of the board frequently showed great skill and intelligence also; for instance, if the planchette encountered a rough or uneven place in the paper on one occasion it would always avoid crossing that spot in the future, and went carefully round it so as to avoid catching its legs in the hole or rough place in the paper. Still more striking was the manner in which the board pointed to certain letters on occasion. Many times the board was unable to point to a certain letter because the point of the planchette was in an awkward position, or on the edge of the table, or for some other reason. On such occasions the board backed one of its hind legs around until one of these legs pointed to the desired letter! Those having their hands on the board had many a hearty laugh over these antics, and particularly this one, which always reminded them of a horse backing itself round in this ludicrous way. It was always entirely unexpected, and was the source of great amusement. But what was the intelligence guiding the board when the only person having her hands upon it was not looking at its antics, or paying attention to what it was spelling out? Was it a spirit? If so, how did it manage to move the board? Did it act directly upon the matter of the board, and push it with its hands, as a material being would push it, or did it act in some more mysterious manner? Granting, for the sake of argument, that a spirit of some sort was involved in the production of the writing, how are we to assume its interaction with the matter of the board and its movements?

Two theories will at once present themselves to the

reader: (1) that the spirit acts directly upon the matter of the planchette board, and pushes it as any mortal would push it; and (2) that the spirit acts only through the brain and nervous and muscular system of the person or persons having their hands on the board. I leave these for the present, because they have been discussed so often before. The following is *planchette's own theory* of such action—so we can at least listen to it with interest. In the course of some writing obtained, the following explanation of the action of the board was given by the "spirits" controlling it. I quote from the record:

". . . Two spirits can always, when it is in divine order, readily communicate with each other, because they can always bring themselves into direct *rapport* at some one or more points. Though matter is widely discreted from spirit, in that the one is dead and the other is alive, yet there is a certain correspondence between the two, and between the degrees of the one and the degrees of the other; and according to this correspondence, relation, or *rapport*, spirit may act upon matter. Thus your spirit, in all its degrees and faculties, is in the closest *rapport* with all the degrees of matter composing your body, and for this reason alone is able to move it as it does, which it will no longer be able to do when that *rapport* is destroyed by what you call death. Through your body it is *en rapport* with and is able to act upon surrounding matter. If, then, you are in a susceptible condition, a spirit can not only get into *rapport* with your spirit, and through it with your body, and control its motions, or even suspend your own proper action and external consciousness by entrancement; but if you are at the same time *en rapport* with this little board it can, through contact of your hands,

get into *rapport* with *that*, and move it without any conscious, or volitional agency on your part. Furthermore, under certain favourable conditions, a spirit may, through your sphere and body combined, come into *rapport* even with the spheres of the ultimate particles of material bodies near you, and thence with the particles and the whole bodies themselves—and may thus, even without contact of your hands, move them or make sounds upon them as has often been witnessed. Its action, as before said, ceases where the *rapport* ceases; and if communications from really intelligent spirits have sometimes been defective as to the quality of the intelligence manifested, it is because there has been found nothing in the medium which could be brought into *rapport* or correspondence with the more elevated ideas of the spirit. The spirit, too, in frequent instances, is unable to prevent its energising influences from being diverted by the reactive power of the medium into the channels of the imperfect types of thought and expression that are established in his mind, and it is for this simple reason that the communication is as you say often tinctured with the peculiarities of the medium, and even sometimes is nothing more than a reproduction of the mental states of the latter—perhaps greatly intensified."

Such is the theory originated by "planchette" itself—ingenious enough, if not very scientific. The majority of readers will probably prefer to believe either that some external intelligence moved the board directly; or that the sitter himself did so—from purely subconscious motives, or because he was thereby externalising or acting as the channel for the expression of ideas imparted to him from without. In view of the reality of physical phenomena, I should be inclined to leave the question open as to which of these two interpretations

is correct, in any specific case. But there can be no doubt that, in most instances at least, the board is moved by the subconscious muscular activity of the sitter; and this is the most sane and rational view to take until definite proof to the contrary be forthcoming.

XIII

WITCHCRAFT: ITS FACTS AND FOLLIES

It has frequently been pointed out that "where there is so much smoke there must be some fire"; also that there is, probably, and almost necessarily, some grain of truth in any popular superstition, no matter how absurd it may appear at first sight. This is not less true of witchcraft—though it would be difficult to convince the average person, in all probability, that there was anything connected with it but the grossest and most repulsive superstition. Taken all in all, it most assuredly is that, and very little else; and, before proceeding to examine the *residuum* of truth that probably exists in connection with this subject, it will be well for us briefly to examine the other and darker side of this curious relic of mediæval superstition, and to see it in its most sombre hues. A belief for which more than nine million persons were either burned or hanged since it sprang into being; in whose cause five hundred persons were executed in three months in 1515 in Geneva alone, is not to be put aside as unworthy of a moment's consideration; but should, on the contrary, be considered as a most extraordinary and lasting delusion—helping to colour the times in which it occurred and influence the whole course of a nation's history.

The first trial for sorcery in England was in King John's reign; the last within the past two hundred years. In England, America, Germany, France, Italy, Spain,

Russia—every country without exception—witches have lived, flourished, and been burned at the stake. Laws were enacted against witches, and they were condemned on the most trivial and even ridiculous evidence imaginable. If an old woman were seen to enter a house by the front door, and a black cat was seen to leave the house by the back door, it was deemed sufficient evidence that the old woman was a witch, without further evidence or investigation—and indeed much of the evidence was not nearly so good and circumstantial as this! When a witch was caught, she was questioned and generally tortured; but it was soon ascertained that torture was a very unfair and unsafe method of extracting the truth (here as elsewhere), for the reason that a weak soul, even if innocent, might confess, and a strong and stubborn one would hold out and contend for her innocence to the last, whether guilty or not. For these reasons, it was finally given up before the burning was abolished.

Witches were supposed to be possessed of the most extraordinary powers for evil; they could bewitch a man, woman or child—even the cows and flocks—by casting an "evil eye" upon them, by uttering an imprecation, or in other ways casting a spell upon them. This power was derived directly from the devil himself, with whom witches were supposed to be in direct compact; consequently their influence was all for evil. These deeds were practised daily throughout the year; but every year there was a grand meeting of the demons and witches—a "Sabbath," as it was called—and here were recounted all the evil deeds of the past year, and here the witches saw and conversed with the devil himself, and received their instructions from him. It would be almost impossible to conceive a more grotesque and gruesome picture than some of these Sabbaths were

supposed to be: every impossible and inconceivable thing that man's mind could invent was apparently attributed to these meetings. In order to form some faint idea of men's beliefs in those days, I quote the following, supposedly from a more or less contemporary account, of what actually transpired at these Sabbaths:

"A witch should be an old woman with a wrinkled face, a furred brow, a hairy lip, a gobber tooth, a squint eye, a squeaky voice, a scolding tongue, having a ragged coat on her back, a skull cap on her head, a spindle in her hand, a dog or cat by her side. There are three classes or divisions of devils—black, grey, and white. The first are omnipotent for evil, but powerless for good. The white have power to help, but not to hurt. The grey are efficient for both good and evil. . . . The modes of bewitching are: by casting an evil eye (fascinating); by making representations of a person to be acted upon in wax or clay, roasting this image before a fire; by mixing magical ointments, or other compositions or ingredients; or sometimes merely by uttering an imprecation. . . . Witches can ride in sieves on the sea, on brooms, or spits, magically prepared. The meeting of the witches is held every Friday night—between Friday and Saturday. . . . They steal children from the grave, boil them with lime till all the flesh is loosed from the bones, and is reduced to one mass. They make of the firm part an ointment, and fill a bottle with the fluid; and whosoever drinks this with due ceremony belongs to the league, and is capable of bewitching. . . . Every year a grand Sabbath is held or ordered for celebration on the Blocksberg Mountains, for the night before the 1st of May. Witches congregate from all parts, and meet at a place where four roads meet, in a rugged mountain range, or in the neighbourhood of a

secluded lake or some dark forest; these are the spots selected for the meeting. . . .

"When orders have been issued for the meeting of the Sabbath, all the wizards and witches who fail to attend it are lashed by demons with a rod made of serpents and scorpions. In France and England the witches ride upon broomsticks; but in Italy and Spain the Devil himself, in the shape of a goat, supports them on his back, which lengthens or shortens according to the number of witches he is desirous of accommodating. No witch, when proceeding to the Sabbath, can go out by a door or window, were she to try ever so much. Their general mode of ingress is by a keyhole and of egress by the chimney, up which they fly, broom and all, with the greatest ease. To prevent the absence of the witches being noticed by their neighbours, some inferior demon is commanded to assume their shapes and lie in their beds, feigning illness, until the Sabbath is over. When all the wizards and witches arrive at the place of rendezvous, the infernal ceremonies begin. Satan, having assumed his favourite shape of a large he-goat, with a face in front and another in his haunches, takes a seat upon the throne; and all present in succession pay their respects to him and kiss him on his face behind. This done, he appoints a master of the ceremonies, in company with whom he makes a personal examination of all the witches to see whether they have the secret mark upon them by which they are stamped as the Devil's own. The mark is always insensible to pain. Those who have not yet been marked receive the mark from the master of ceremonies—the Devil, at the same time, bestowing nicknames upon them. This done, they all begin to sing and dance in a most furious manner, until some one arrives who is anxious to be admitted into the society. They are then silent for a while until the new-comer has

denied his salvation, kissed the Devil, spat upon the Bible, and sworn obedience to him in all things. They then begin dancing with all their might, and singing. . . . In the course of an hour or two they generally become wearied of this violent exercise, and then they all sit down and recount all their evil deeds since last meeting. Those who have not been malicious and mischievous enough towards their fellow-creatures receive personal chastisement from Satan himself, who flogs them with thorns and scorpions until they are covered with blood and unable to sit or stand. When this ceremony is concluded, they are all amused by a dance of toads. Thousands of these creatures spring out of the earth, and, standing upon their hind legs, dance while the Devil plays the bagpipes or the trumpet. These toads are all endowed with the faculty of speech, and entreat the witches there to reward them with the flesh of unbaptized infants for their exertions to give them pleasure. The witches promise compliance. The Devil bids them remember to keep their word, and then, stamping his foot, causes all the toads to sink into the earth in an instant. The place being thus cleared, preparations are made for the banquet, where all manner of disgusting things are served and greedily devoured by the demons and witches—although the latter are sometimes regaled with choice meats and expensive wines from golden plates and crystal goblets; but they are never thus favoured unless they have done an extraordinary number of evil deeds since the last period of meeting. After the feast they begin dancing, but such as have no relish for any more exercise in that way amuse themselves by mocking the holy sacrament of baptism. For this purpose the toads are again called and sprinkled with filthy water, the Devil making the sign of the cross, and the witches calling out [oath omitted]. When the Devil

wishes to be particularly amused, he makes the witches strip off their clothes and dance before him, each with a cat tied round her neck and another dangling from her body in the form of a tail. When the cock crows they all disappear, and the Sabbath is ended. . . ."

There, reader, is a very fair idea of the monstrous form of belief held during the Middle Ages. Scarcely anything that was fanciful and diabolical was not conjured up to the mind and said to happen at these Sabbaths. There was also a certain amount of ingenious theorising afoot in order to account for certain facts, as, for instance, the cloven hoof, which it was said must always appear, no matter how concealed—it being due to the fact that the devil took the form of a goat so often that he finally acquired the hoof. (Acquired hereditary characteristics!) Sir Thomas Browne explains it to us thus:

"The ground of this opinion at first might be his frequent appearing in the shape of a goat, which answers this description. This was the opinion of the Ancient Christians concerning the apparitions of the ancient panites, fauns, and satyrs; and of this form we read of one that appeared to Anthony in the wilderness. The same is also confirmed from exposition of Holy Scripture. For whereas it is said, 'Thou shalt not offer unto devils,' the original word is *Seghuirim, i.e.* 'rough and hairy goats,' because in that shape the Devil most often appeared, as is expounded by the rabbis, as *Tremellius* hath also explained; and as the word *Ascimah*, the God of Emath, is by some explained."

It will be noted that the word "Devil" is invariably capitalised by the mediæval writers, and to them he must have been a very real personage, and these curious

beliefs terrible truths. Indeed, if true, what could be more terrible? Even so learned a man as Bacon, we are told—whose soul was promised to the devil, no matter "whether he died in or out of the church"—endeavoured to cheat the devil out of his due, and had his body buried in the *wall* of the church—thus being neither in nor out of it—and so he hoped to cheat the devil of his due!

With the coming of Reginald Scott there arose a certain scepticism throughout Europe, which was later echoed in America. Scott wrote a monumental work entitled *The Discoverie of Witchcraft*, in which he bitterly attacked the credulity of the people, and showed himself entirely incredulous of any of the alleged phenomena. Some years before, had he published such a book, it was likely that he would have been burned himself; but the times were probably ripe for just such a publication; there was already much unrest and uneasiness afoot, and his book appeared in the nick of time. Scott attempted to account for the phenomena of witchcraft on a rational basis, and showed himself completely sceptical of the reality of most of the manifestations. He even went so far as to attack many of the older "miracles," which apparently supported the newer, even taking the very bold course (in that day) of attacking some of the Biblical miracles. Thus we read:

"The Pythoness (speaking of the Witch of Endor) being *ventriloqua*, that is, speaking as it were from the bottom of her belly, did cast herself into a trance, and so abused Saul in Samuel's name in her counterfeit hollow voice."

Indeed, something was necessary to check the rank credulity of the times. If an old woman scolded a carter, and later on in the day his cart got stuck in

the mud or overturned, it was positive evidence that he and his cart and horse had been "bewitched!" If an old woman kept a black cat or a pet toad, it was most assuredly her "familiar," and she was branded as a witch forthwith. If cows sickened and died, it was because a "spell" had been cast over them; and so on and so on. The superstitions of witchcraft were as innumerable as they were extraordinary. Are there any facts, amid all this superstition and ignorance, showing that any genuine supernormal phenomena occurred at all? And if so, what are they?

It must be remembered that, in the days of witchcraft, virtually nothing was known of hysteria, epilepsy, the varied forms of insanity, hallucination, hynoptism, or of the possibilities of mal-observation and lapse of memory: while such a matter as first-hand circumstantial evidence seems to have been lost to sight entirely. If any mental or extraordinary physical disturbance took place, if the witch went into a trance and described things that were not, this was held to be proof positive that she was bewitched and under the influence of the devil. But we now know that most of these facts really typified diseases—mental and bodily—or the results of hysteria or trance, spontaneous or induced. Possibly there were also traces of hypnotism and telepathic influence, upon occasion. Of course, fraud pure and simple would account for many of the phenomena—the vomiting of pins and needles, for instance. But there remain certain facts that cannot be accounted for by any of these theories. Let us see, briefly, what these are.

First there are the "witches' marks." These were anæsthetic patches or zones on the body that were quite insensible to pain. They were searched for with the aid of a sharp needle, and often found! It was thought that this was the spot where the devil had touched the witch;

this was his "trade-mark," so to speak, by which all witches were known. Now we know that just such anæsthetic patches occur in hysterical patients, and are not due to supernatural causes at all, but to pathological states.

Then, again, there is the possible occurrence of hallucinations. Edmund Gurney pointed this out in *Phantasms of the Living*, vol. i. p. 117, where he said:

"We know now that subjective hallucinations may possess the very fullest sensory character, and may be as real to the percipient as any object he ever beheld. I have myself heard an epileptic subject, who was perfectly sane and rational in his general conduct, describe a series of interviews that he had had with the devil with a precision and an absolute belief in the evidence of his senses equal to anything that I ever read in the records of the witches' compacts. And further, we know now that there is a condition, capable often of being induced in uneducated and simple persons with extreme ease, in which any idea that is suggested may at once take sensory form, and may be projected as an actual hallucination. To those who have seen robust young men, in an early stage of hypnotic trance, staring with horror at a figure which appears to them to be walking on the ceiling, or giving way to strange convulsions under the impression that they have been changed into birds or snakes, there will be nothing very surprising in the belief of hysterical girls that they were possessed by some alien influence, or that their distinct persecutor was actually present to their senses. It is true that in hypnotic experiments there is commonly some preliminary process by which the peculiar condition is induced, and that the idea which originates the delusion has then to be suggested *ab extra*. But with sensitive 'subjects' who

have been much under any particular influence, a mere word will produce the effect; nor is there any feature in the evidence for witchcraft that more constantly recurs than the *touching* of the victim by the witch. Moreover, no hard and fast lines exist between the delusions of induced hypnotism and those of spontaneous trance, or of the grave hystero-epileptic crises which mere terror is now known to develop."

Unquestionably, hypnotism and hallucination played their part; also perhaps telepathy; and, as Gurney points out elsewhere, "The imagination which may be unable to produce, even in feeble-minded persons, the belief that they *see* things that are not there, may be quite able to produce the belief that they *have seen* them, which is all, of course, that their testimony implies" (p. 118).

Doubtless a large part of witchcraft, particularly that portion of it which relates to the Sabbath and the scenes said to be enacted there, can be explained as being due to the morbid workings of the mind while in a trance state. It is asserted on good authority that salves and ointments were rubbed into the pores of the skin all over the body; and that soon after this the witch would feel drowsy and lie down, and frequently remain in a semi-trance state for several hours. During that time she would be at the Sabbath, so it was said; but her body remained on the bed meanwhile, clearly showing that *it* had not been there.[1]

One of the most curious beliefs prevalent at the time was the belief in *lycanthropy*, that is, that certain individuals can, under certain conditions, change their bodily shape, and appear *as animals* to persons at a distance! Frequently this animal would be injured, in which case

[1] See the article on "Witches' Unguents" in the *Occult Review*, April 1912, pp. 275–77.

the person whom the animal represented would be found to be injured in the same way, and in exactly the same place. The witch in such cases would frequently be lying at home in bed in a trance state, while her "fluidic double," in the shape of the animal, would be roaming about "seeking whom he might devour." The following is a typical case, which I quote from Adolphe D'Assier's *Posthumous Humanity*, p. 261:

"A miller, named Bigot, had some reputation for sorcery. One day, when his wife rose very early to go and wash some linen not very far from the house, he tried to dissuade her, repeating to her several times, 'Do not go there; you will be frightened.' 'Why should I be frightened?' answered she. 'I tell you you will be frightened.' She made nothing of these threats, and departed. Hardly had she taken her place at the wash-tub before she saw an animal moving here and there about her. As it was not yet daylight she could not clearly make out its form, but she thought it was a kind of dog. Annoyed by these goings and comings, and not being able to scare it away, she threw at it her wooden clothes-beater, which struck it in the eye. The animal immediately disappeared. At the same moment the children of Bigot heard the latter utter a cry of pain from the bed, and add: 'Ah! the wretch! she has destroyed my eye.' From that day, in fact, he became one-eyed. Several persons told me this fact, and I have heard it from Bigot's children themselves."

How does our author attempt to account for such a fact as this? He says:

"It was certainly the double of the miller which projected itself while he was in bed and wandered about

under an animal form. The wound which the animal received at once repercussed upon the eye of Bigot, just as we have seen the same thing happen in analogous cases of the projection of the double by sorcerers."

We read further:

"Innumerable facts, observed from antiquity to our own day, demonstrate in our being the existence of an internal reality—the internal man. Analysis of these different manifestations has permitted us to penetrate its nature. Externally it is the exact image of the person of whom it is the complement. Internally it reproduces the mould of all the organs which constitute the framework of the human body. We see it, in short, move, speak, take nourishment; perform, in a word, all the great functions of animal life. The extreme tenuity of these constituent molecules, which represent the last term of inorganic matter, allows it to pass through the walls and partitions of apartments. Hence the name of phantom, by which it is generally designated. Nevertheless, as it is united with the body from which it emanates by an invisible vascular plexus, it can, at will, draw to itself, by a sort of aspiration, the greater part of the living forces which animate the latter. One sees, then, by a singular inversion, life withdrawn from the body, which then exhibits a cadaverous rigidity, and transfers itself entirely to the phantom, which acquires consistency—sometimes even to the point of struggling with persons before whom it materialises. It is but exceptionally that it shows itself in connection with a living person. But as soon as death has snapped the bonds which attach it to our organism, it definitely separates itself from the human body and constitutes the posthumous phantom."

This interpretation of the facts, it will be seen, forms a sort of connecting link between apparitions, ghosts, materialisations, vampirism, and witchcraft; it is also in accord with the statements of the theosophists as to the astral body, conforms with certain statements made through Mrs. Piper and others as to the fluidic or ethereal body, and accounts for many of the phenomena of "collective hallucination" and haunted houses. I am far from saying that I think such a theory proved, but it is at least consistent and plausible; it is also in accord with many facts, and explains them as no other theory can or does.

Colonel A. de Rochas, in his article on "Regression of Memory" (*Annals of Psychical Science*, July 1905), claimed that he had experimentally produced one of these doubles in a mesmerised subject. After several séances, and while the subject was in a deep trance, the following occurred:

"The astral body is now complete. M. de R. tries to make it rise, to send it into another room. The body is stopped in its journey by the ceiling and the walls. M. de R. tells Mayo to stretch towards him the astral right hand, and he pinches it; Mayo feels the pinch." Experiments such as these could be multiplied *ad infinitum*. There are cases on record in which the astral form has been pricked with needles, while the "sensitive" felt the prick, and so on. These experiments are suggestive, and if they should prove an etheric body, or anything corresponding to it, that would be at least one great step in advance in psychic research. It would also enable us to understand many of the phenomena of witchcraft, which are at present looked upon as mere superstitions.

A word, finally, as to the phenomena of "exteriorisation of sensitivity," to which reference was made in the last paragraph. Many French observers have, ap-

parently, obtained these phenomena; but there seems to be much scepticism regarding them in England and America, where they are generally considered to be due entirely to "suggestion." For my own part—while I do not uphold past experiments in this direction as being particularly convincing—I must confess that I see no inherent improbability in the facts themselves. If we have an etheric body, this is doubtless more or less detachable, at times—indeed, the ingenious author of *The Maniac* suggests that the premature loosening of this body is the cause of much insanity. (See also my own remarks along the same general lines in the *Annals of Psychical Science*, October–December 1909, pp, 657–67; "Concerning Abnormal Mental Life.") This etheric body is doubtless highly sensitive to external forces and energies acting upon it, and would also feel physical pressure, &c., when applied. If this were true, we should have a ready explanation for these cases of exteriorised sensitivity.

But it would not even be necessary for us to assume this! If the phenomena of exteriorisation *of motivity* be true (the phenomena produced by Eusapia Palladino, for example) then we have here nervous energy or 'fluid' existing beyond the periphery of the body—that is, in space, detached from the nerves. And if a motor current can exist and travel in this manner, why not a sensory current? It would only have to travel in the opposite direction. For these reasons, therefore, I am disposed to regard the phenomena of exteriorised sensitivity as highly probable, if not actually proved.

XIV

SCIENTIFIC TRUTHS CONTAINED IN FAIRY STORIES

How many persons who have read fairy stories in their childhood have for a moment believed that many of these tales might be based upon scientific truths? Of course it is probable that many of the stories have *no* basis of fact behind them, but that they are the product merely of the story-teller's imagination—just as similar stories to-day are produced in this manner. But, on the other hand, it is quite conceivable that many of the seemingly fabulous accounts are in truth based upon realities; and that genuine occurrences may have happened giving birth to these tales. We all know the general character of many of the legends. I may mention, as typical of the marvellous things done: becoming visible and invisible, as did "Jack the Giant Killer"; the existence of giants and dwarfs, as in *Little Tom Thumb;* incredibly rapid growth of vegetation, as in *Jack and the Beanstalk;* being suddenly transported without effort through immense distances and seeing at the other end of such a journey scenes and events actually transpiring at the time—as occurred in many of the *Arabian Nights* stories; cases in which plates and dishes washed themselves, and many other household feats were performed, as in *Prince Hildebrand and Princess Ida;* cases of long sleep, such as the *Sleeping Beauty;* cases in which human beings have been transformed into animals, and vice versa, as in *Beauty and the Beast;* cases in which palaces have sprung up

over night, existing on the desert plain, only to vanish the next night and leave it as barren as before—as so often happened in the *Arabian Nights*.

Let us first of all consider the cases in which persons have caused themselves to vanish and reappear at will. This power of becoming visible and invisible to others is not limited to mythical times, but may be reproduced to-day by artificial means. If a sensitive subject be hypnotised (and there is some analogy to the hypnotic pass in the fact that the fairy invariably waved her wand before the eyes of the onlooker), hallucinations of various types may be induced. Thus, our subject may be persuaded to see, for instance, a dog walking across the carpet, whereas there is no dog there. He may be persuaded that there is a stream in front of him flowing through the drawing-room, and that it is necessary for him, in order to prevent his feet from becoming wet, to take off his shoes and socks, and turn up his trousers. Hypnotic suggestion will perform this, and it may be said that suggestion alone, even when the subject is not in the hypnotic state, may be employed to produce many of these hallucinatory pictures. On the contrary, it is possible to suggest to our subject that such and such an object is gradually diminishing in size, and finally that it disappears altogether. He sees and describes this diminution, and finally looks in vain for the object which, he asserts, has vanished, but which, as a matter of fact, is perfectly visible to all others not under the influence of the suggestion. We frequently suffer from these "negative hallucinations," as they are called, in our ordinary daily life. We cannot find an object which is perfectly visible—resting in the very centre of the area over which we are searching diligently. Suddenly we discover it; it seems incredible to us that we have not seen it before; it seems to have sprung into being as though placed there

by some invisible hand. Nevertheless it had remained throughout in the one position, and the only remarkable factor was our inability to see it. Such cases are well known to psychologists (the power of suggestion in inducing both positive and negative hallucinations), and this—both in the normal and the hypnotic state—is well recognised.

Now it is only necessary for us to extend our conception somewhat in order to see the scientific truth contained in many fairy stories, in which one of the characters—hero, fairy, or what not—becomes visible and invisible at will. It is only necessary for us to conceive that some degree of mental influence had been brought to bear upon the minds of the onlookers, and that suggestion had been skilfully employed, in order to account for many of these stories. I know of a case in which the operator made his subject, who remained practically in a normal state throughout, see him floating about the room—whisking over chairs and tables, as though the law of gravity had no further influence upon him!

It may be thought that this knowledge was not possessed by the ancients to the requisite extent; but there is abundant evidence to show that "mesmerism" has been practised from very ancient times. It is probable that the passage in Exodus vii. 10, 11, 12, refers to this, when it says: "Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." It is interesting to relate that Professor S. S. Baldwin, otherwise known as "The White Mahatma," recently saw a very similar

feat performed in Egypt, and gives an account of it in his book, *The Secrets of Mahatma Land Explained.* Doubtless the effects in both cases were produced by suggestion, and a species of hypnotic influence. That the ancients were well versed in magic, and the power of suggestion and personal influence, is best illustrated by an old Egyptian papyrus at present in the British Museum, which contains an account of a magical séance given by a certain Tchatcha-em-ankh before King Khufu, 3766 B.C. In this manuscript it is stated of the magician: "He knoweth how to bind on a head which hath been cut off; he knoweth how to make a lion follow him, as if led by a rope; and he knoweth the number of the stars of the house (constellation) of Thoth." The decapitation trick is thus no new thing, while the experiment performed with the lion, possibly a hypnotic feat, shows hypnotism to be old.

In the *Arabian Nights*, and in various other fairy tales, we also read of the sudden appearance and disappearance of palaces, castles, and other buildings of monumental character. This strange phenomenon has frequently been paralleled in recent times. It is a species of hallucination, induced by auto-suggestion or hetero-suggestion—that is, suggestion given to oneself, or suggestion from outsiders. Madame Blavatsky, in her *Nightmare Tales*, relates an interesting experience of this character:

"A curious optical effect then occurred. The room, which had been previously partially lighted by the sunbeam, grew darker and darker as the star increased in radiance, until we found ourselves in an Egyptian gloom. The star twinkled, trembled, and turned, at first with a slow, gyratory motion, then faster and faster, increasing its circumference at every rotation until it formed a brilliant disk, and we no longer saw the dwarf, who

seemed absorbed in its light. . . . All being now ready, the dervish, without uttering a word, or removing his gaze from the disk, stretched out a hand, and taking hold of mine he drew me to his side, and pointed to the luminous shield. Looking at the place indicated, we saw large patches appear, like those of the moon. These gradually formed themselves into figures, that began moving themselves about in higher relief than their natural colours. They neither appeared like a photograph nor an engraving, still less like the reflection of images on a mirror, but as if the disk were a cameo, and they were raised above its surface—then endowed with life and motion. To my astonishment and my friend's consternation, we recognised the bridge leading from Galata to Stamboul spanning the Golden Horn from the new to the old city. There were the people hurrying to and fro, steamers and caiques gliding on the blue Bosphorus, the many-coloured buildings, villas, palaces reflected in the water; and the whole picture illuminated by the noonday sun. It passed like a panorama, but so vivid was the impression that we could not tell whether it or ourselves were in motion. All was bustle and life, but not a sound broke the oppressive stillness. It was noiseless as a dream. It was a phantom picture. . . . The scene faded away, and Miss H—— placed herself in turn by the side of the dervish."

We thus see that expectancy and suggestion alone may induce sufficiently abnormal mental states to ensure the occurrence of such images—especially in a mind previously wrought by imagination, superstition, love, or any emotion tending to bring about its temporary lack of balance. The visions induced would, of course, be mental, and not physical, in their character; they would nevertheless appear just as real to the onlooker.

Closely akin to these visions are those in which, it is reported, journeys have been made through space on a magic carpet—as in the *Arabian Nights*—or merely at the wish or command of some fairy or magician. Frequently, in such cases, it is reported that a vision is seen at the other end of the journey, coinciding with reality. It may be that the princess is, at that moment, being captured by a hideous giant; or that her lover is in great danger of losing his life. These visions have stirred the recipient into action, the result being that he or she arrives in the nick of time to prevent some fearful catastrophe. Such visions, too, have foundation in fact. There are many cases in which distant scenes have been visited in sleep, and places accurately remembered—the seer never having visited that locality in his life. Very much the same has happened in hypnotic trance, and even occasionally in the waking state, spontaneously. This is a species of clairvoyant vision; operative either during sleep, hypnotic trance, or day-dream; and while it accurately represents scenes transpiring at a distance, here too, it will be noted, there is no corporeal transition —only mental adjustment from one scene of activity to another. Yet the subject remains under the distinct impression that he has been there in person, and actually visited the spot indicated.

The Sleeping Beauty is an example of a story, typical of many, which illustrates the tradition that on certain occasions persons have passed into a sleep-state in which they have remained for long periods of time without apparent injury. While we must assume that the periods over which this sleep-state extended have been greatly overdrawn, the reported cases of hypnotic trance, and of voluntary interment, among the Hindus and elsewhere, lend probability to these stories, because of the fact that long periods of trance have been undergone by

various individuals—who awakened from these states in apparently perfect health, and none the worse for their remarkable experience. Several spontaneous cases have been reported quite recently, in which the subject has passed several months, or even a year or more, in a sleep-state—awaking every few days or weeks, speaking a few words, taking perhaps a little nourishment, and then lapsing into oblivion! The older cases of extended sleep thus find a close parallel in the newer cases.

One of the chief constituents of every fairy story is the giant or dwarf, who occupies a central position. That giants and dwarfs exist to-day there can be no doubt. They are frequently to be seen in the side-shows, and even in public life. But it is now known that giants, especially, suffer from a certain disease, which renders them particularly short-lived; and they are, generally speaking, muscularly weak for their size. They are not the stalwart, fierce race of beings imagined in the fairy stories, and which popular belief still pictures them. For the fairy tale, the giant is always enormous and powerful, and generally cannibalistic in his habits! Have giants of this character existed? Could such a race have existed? To this question it is almost certain that we must answer "No." M. Dastre, of the Sorbonne, Paris, has gone into this question at great length, and has given us the result of his researches in his essay on *The Stature of Man at Various Epochs.* Here he says:

"It is incontestable that beings of gigantic size do appear from time to time. . . . Giants are men whose development, instead of pursuing a normal course, has undergone a morbid deviation, and whose nutrition has become perverted. They are dystrophic. Their great stature shows that one part has gained at the loss of another. It is a symptom of their inferiority in the

struggle for existence. . Their condition is not only a variation from the ordinary conditions of development—that is to say, they are 'congenital monsters,' the study of which belongs to the science of teratology—but it is a variation also from a state of health, physically and normally sound. In other words, they are diseased, and fall within the domain of the pathologist. Here then, as Brissaud says, you have your giants despoiled of their ancient and favourite prestige. Mythology yields the place to pathology."

Nevertheless it is realised that beings have existed from time to time far larger and more powerful in every way than the ordinary human being, and the mythopœic tendency of the human mind has doubtless supplied the rest, and accredited to them marvellous powers which they did not in reality possess.

In not a few fairy tales we read that the plates and dishes, which were upon the fairy's table, ran of their own accord to the kitchen, washed themselves, and came back to the table; that a cake was cut by a knife held by no visible hand; a decanter of water, of its own accord, moved about from place to place on the table, refilling the glasses of the guests; and in various other ways duties were performed which we are accustomed to consider as necessarily performed by ourselves. All this was accomplished by the objects without any external assistance, and of their own accord. Incredible as such accounts may appear, they are, nevertheless, not so extraordinary, viewed in the light of some newer researches—which in fact, if proved to be true, render phenomena of this sort quite credible. It is reported that during séances held with the famous Neapolitan medium, Eusapia Palladino, objects were moved from place to place in the room without visible contact, and

apparently of their own accord. They were also lifted from place to place, and floated about in the air without visible support. These phenomena have been observed for a number of years by scientific men on the Continent, and they are unanimous in asserting that manifestations of this character do in fact take place, and that they are not due to any force or forces known to physical science. On one occasion, for example, a glass decanter was seen to be moved from the sideboard on which it stood on to the séance table, and thence rise and float around the room, no one touching it—there being no possibility of any connection between it and any object in the room. Finally, the glass bottle held itself, or was held by invisible hands, to Eusapia's mouth, and she thereupon drank some of the water it contained. The same thing happened to an investigator, another member of the circle. The glass decanter was then transported back to the sideboard, and a pile of dishes and other objects were moved on to the table.[1] Similar phenomena are said to have occurred in the presence, or through the mediumship, of D. D. Home. Sir William Crookes informs us that on several occasions a bunch of flowers was carried from one end of the table to the other, and then held to the noses of various investigators in turn, for them to smell. Some of those present at the séance saw a white hand, visible as far as the wrist, carrying the bouquet. Others saw merely a whitish cloud-like mass connected with the bunch of flowers. Still others saw nothing—save that the flowers themselves were transported through space without visible means of support.

Here, then, we have phenomena, attested by scientific men, all happening within the past few years, rivalling any of a like nature that are reported to have

[1] *Journal S.P.R.*, vol. vi. p. 356. All this was observed by Sir Oliver Lodge, Prof. Ch. Richet, Mr. Myers, and Dr. Ochorowicz.

occurred in fairy stories! If *invisible beings*, possessing intelligence, constantly move about us, and are capable, at times, of affecting the material world, surely there should be no objection to many of these fairy stories, since the difference in the facts is one merely of *degree* and not of *kind;* and this would be true even were the phenomena proved to be due only to the action of some force or forces (under more or less intelligent control) which produced the phenomena.

Other extraordinary narratives will doubtless occur to the mind. The bean-stalk which grew overnight, might be referred to; and it is possible to compare this with cases of electrically or artificially forced vegetation. But, of course, the majority of the wonders reported in fairy stories find their possible interpretation in those tricks of the imagination which have now been duplicated by artificial means, and which science is beginning to understand and interpret according to well-known psychological laws. Fairy stories may thus present (in many instances) the germ of a truth, which it has taken many centuries to elaborate and comprehend in detail.

NOTE

[Since the above was written, it has occurred to me that there might be one or two other ways of accounting for "Invisibility" —the art of becoming invisible. The first would be to suppose that the "Magician" or "Fairy" possessed the power of interposing some veil or screen between himself and the seer—either etheric or physical—either by physical means or by some act of will. The second would be to suppose that some chemical was applied to the body—thus rendering its structure and tissues transparent. Readers here will remember Mr. H. G. Wells's "Invisible Man." The third assumption would be to

suppose that the magician possessed the power to neutralize light-waves reflected from his body—by some method of "Interference"—thus rendering himself invisible. This might be due either to a greater understanding of the laws of physics, *i.e.*, the ability to manipulate the light-energy in this manner, or to some psychic power—volitional, &c. Of course, all such speculations as these are purely fantastic, until some proof of their possibility be forthcoming.—H. C.]

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